

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. VIII, No. 3. (Price 10 Cents)

OCTOBER 26, 1912

(\$3.00 a year)

Whole No. 185

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CHRONICLE

Foreign Vessels Barred.—For the safeguarding of the military secrets of the United States, President Taft has issued an order forbidding foreign vessels to enter the following ports without the special authority of the Navy Department: Tortugas, Fla.; Great Harbor, Culebra; Guantanamo, Cuba; Pearl Harbor, Hawaii; Guam, and Subig Bay, Philippine Islands. These ports are American naval bases. The order declares that they are not sub-ports of entry, and should not be made such. It specifically closes the harbors to commercial and privately owned vessels of foreign register, as well as to the warships of foreign powers, unless the Secretary of the Navy sanctions their entry.

American Fleet Review.—Widespread interest was aroused by the great naval display at New York from October 12 to October 15. It was the biggest mobilization of war vessels ever held in American waters. The fleet was inspected first by Secretary Meyer of the Navy and later on the same day by the President of the United States. Every class of fighting ship from the super-dreadnought of the Wyoming and Arkansas type down to the little submarine was on exhibition. Myriads of sightseers witnessed the impressive marine pageant. In all there were about 1,000 commissioned officers, under the command of Rear Admiral Osterhaus, 300 warrant officers and 26,000 enlisted men on the 123 ships, an armada which included thirty-one powerful battleships, two of which are the peers of any fighting craft afloat. On Columbus Day, five thousand six hundred sailors and marines marched through Manhattan between a million of its citizens massed on the sidewalks, under an arbor

of American flags and past the Mayor and Rear Admiral Osterhaus and a large number of distinguished officers and men in the reviewing stand fronting the Public Library. Mayor Gaynor gave a banquet on Monday evening, October 14, at the Hotel Astor, in the name of New York City to President Taft, his Cabinet and 1,400 guests, including 600 officers of the fleet. Speeches were delivered by the Mayor, President Taft and Secretary Meyer, both the President and the Secretary dwelling on the necessity of building more battleships if the United States is to maintain its position as a naval power. The pageant, it was hoped, would induce young men to enlist.

New Revolt in Mexico.—General Felix Diaz, nephew of General Porfirio Diaz, the deposed President of Mexico, raised the banner of revolt at Vera Cruz on October 16, entering the city with five hundred men and seizing the arsenal and garrison. He took over the Government offices without opposition. On the following day General Diaz was proclaimed provisional President of the republic, and a Cabinet was named, including Francisco de la Barra, who was provisional President preceding the inauguration of Madero, and General Bernardo Reyes, who is in prison in the capital, as the result of the failure of an attempted rebellion a year ago. The Navy Department at Washington has ordered the cruiser Des Moines to return immediately from Progreso to Vera Cruz to protect American lives and property. The Diaz movement is likely to prove the most formidable that President Madero has yet had to deal with. General Diaz is popular with the army and the people, and has shown capacity for leadership. He will be a dangerous rival of Madero if Zapata and Orozco should recognize his candidacy for the presidency.

South America.—The material progress of South America within recent years is really extraordinary. Commerce has increased a hundred per cent. The products of the country go everywhere—the caoutchouc of Brazil, copper of Peru, nitrate of Chili, cocoa of Ecuador, wool of Argentina. The population has advanced more in proportion than in any other country on earth, it is said. Argentina for instance, receives about 200,000 European immigrants every year. A saying of ex-President Roosevelt is quoted, that Argentina will equal in twenty years the progress of the United States. Even now, the South Americans boast, it is ahead of the United States in many things—in literary culture, in certain professional careers, and above all in family life; for divorce, the bane of North America, is rare in the South American republics. The statement is made by South Americans that there are more divorces in Chicago in one week than in all South America in a year.

Canada.—The Macdonald election, which turned on reciprocity, has gone in favor of the Conservatives by a majority of 792, an increase of more than 600 votes over their majority in the general election.—The McGill students have resumed the riotous conduct of last year. Returning from their annual sports they fell foul of the police. Stones were thrown, one of which broke the skull of a person in the street. Two students were arrested. One was given a fine of \$25, or two months' imprisonment, for rioting and profanity; the other was fined \$10 for inciting to riot. The students call the idea that they were throwing stones absurd, and insinuate that these came from the police, which to the normal mind seems still more absurd. The students' council met to investigate the matter and decided that the magistrate was quite wrong and that their fellow-students are guiltless. They appointed a committee of three to examine into the whole affair. One is inclined to ask, whether those who have endowed McGill so liberally intended the education they provided to include the setting up of an irresponsible tribunal of students to revise the acts of the responsible courts.—Sir James Whitney, Premier of Ontario, declares that he will compel the bilingual school boards to accept the new regulations. The Catholics of Ontario are asking what would happen, if the Minister of Education in Quebec should order that in the English schools French must be the ordinary vehicle of instruction; that English should be used only in case of necessity and in the first grade exclusively; that a special class of French should be provided for those who cannot speak the language sufficiently to follow the other courses; that in these English should be taught to those only whose parents demand it; that no more than an hour daily should be given to this language, and that a French Catholic inspector should be charged with seeing that these provisions are carried out. Yet French Catholics really learn English in the Ontario schools, while in Quebec the English Protestants ignore French absolutely, though it

is the language of the Province and officially has equal rights with English throughout the Dominion so far as the Federal Constitution is concerned.

Great Britain.—The Miners' Federation has been holding its yearly meeting. It demands the nationalization of mines and has drafted a bill for this purpose. It will hardly get it introduced into the present Parliament.—Mrs. Pankhurst and her daughter have issued a proclamation calling upon their followers to resume their activity against property. They are to draw the line at human life.—A parliamentary committee has been appointed to investigate the Postmaster General's contracts with the Marconi Company. These are said to be extravagant; and the Postmaster General, Mr. Herbert Samuel; the Attorney General, Sir Rufus Isaacs; and Mr. Lloyd George are charged with having used them as a means of making money by dealing in Marconi shares. In moving the appointment of the committee, Mr. Herbert Samuel denied absolutely these charges.—The *Times* seems to attach great importance to the letters of its Ulster special correspondent, notwithstanding his very weak answers to Mrs. J. R. Green. It is not easy to see the drift of the later ones. Apparently it is to show the nobility of the Ulster Protestant and that in the northern Province he alone is worthy to be called an Irishman.—During 1911 25,840 wild beasts were destroyed in India. This number included 1,426 tigers, 5,252 leopards and 4,251 wolves. Nearly 172,000 poisonous snakes were killed. The loss of cattle through wild beasts was 91,709, and through snakes 10,533.

Ireland.—The closure motions for facilitating the passage of the Home Rule Bill had majorities of from 91 to 150. The schedule is so arranged that the Bill is expected to pass third reading by the second week of December. There had been rumors that the Cabinet contemplated postponing or abandoning the measure, and that Mr. Massingham's appeal for a referendum and Mr. Churchill's suggestion about separate parliaments for various parts of England were *ballons d'essai* in that direction. Mr. Asquith met these rumors, October 6, by declaring: "Our intention remains what it has been throughout, to place this Bill on the statute-book of the realm." The organized demonstration in Northeast Ulster had told them nothing they did not know before and "had offended both the good taste and the good sense of Englishmen and Scotchmen." The claim of the Ulster minority, that they were entitled to resist, if need be by force, enactments of the Government and Parliament of the United Kingdom was "a negation of the root principles of democratic government, and Parliament and Government are not going to bow to such a threat." The loss of 8 out of 41 by-elections, three of them three-cornered contests, was not going to deflect him or his colleagues from "a task to which they are bound by every obligation of conviction and honor." Mr. Asquith repeated these statements on

the opening of Parliament, tasked the Unionist leaders with sowing the seeds of anarchy by their support of the Ulsterite program, and declared that "the Government is determined to place the Bill on the statute-book within the lifetime of the present Parliament." Mr. Redmond has denounced as an "absolute fable" the story that the Government had been negotiating with him about the exclusion of Northeast Ulster from the Home Rule Bill. —The Irish Prelates, meeting at Maynooth under the chairmanship of Cardinal Logue, have supported the Catholic Headmasters' protest against the discriminations in the Birrell education grant. They had always advocated and still earnestly commend the claim of the lay teachers, but, "In the allocution of a public grant we must protest against discrimination between lay and clerical teachers, and vindicate as an inalienable right the power to employ the teachers whose services the interests of education demand, whether laymen or clerics." —Very Rev. Dr. Hogan was elected President of Maynooth to succeed Dr. Mannix, now Coadjutor-Archbishop of Melbourne, and Dr. MacRory, editor of the *Irish Theological Quarterly*, succeeds Dr. Hogan in the Vice-Presidency.

Balkan Situation.—War was declared by the Turkish Empire on Bulgaria and Servia on October 17, and fighting immediately broke out along the whole length of their frontiers. Although Greece was not included in the declaration the Turks advanced across the Greek frontier and the conflicts began here as well as to the northward. Greece severed diplomatic relations with Turkey the same day, and her fleet sailed for the Gulf of Arta, entrance to which was forced in spite of heavy fire from the Turkish shore batteries. Europe is now resigned to the war and the feeling of the Bourses indicates that there is increased confidence that the hostilities will be localized. The Turkish Minister left Athens on October 17, when Greece made a declaration of war, and Servia at the same time notified her Minister at Constantinople of her declaration against Turkey, and King Peter went to the front to order the advance of his troops. The European Powers, in the opinion of diplomatic circles, must now await a favorable moment to take concerted action. This might be in the form of mediation between the belligerents, or, if the war should have definite results one way or the other, their action might be expressed concretely at a conference.

Spain.—The ninth Socialist Congress held its inaugural session in the Spanish Theatre, Madrid, on September 25, under the presidency of Señor Caballero, with delegates from France and Portugal. The statement of the Portuguese Señor Caneira, that Socialism is stationary in his country owing to lack of organization, will cause surprise. The French delegate, M. Renaudel, the editor of *L'Humanité*, advocated ardently a universal republic of labor to emancipate the proletariat; and boasted of the constant conquests of Socialism in Germany, Italy and

France; declaring that, in case of a European war, a social revolution would be proclaimed. The Republican, Señor Pablo Iglesias, said that a republic was impossible in Spain without the aid of the Socialists, and urged the union of all workingmen as the sole basis of complete redemption. The large audience, after frequent and loud applause, filed out singing the *Marseillaise*. In the sixth session, September 29, Señor Caballero said the masses in Spain were revolutionary, but the leading men were not. The question of coalition of the Socialists with the Republicans was discussed, and ultimately agreed upon. Señor Menendez made the assertion that 30,000 men would rise in revolt in Viscaya if the Catholic Conservative, Señor Maura, returned to power, and he counted on the aid of all Spanish Socialists. The Congress closed on the last day of September. It has a well-developed program, especially regarding municipal and agrarian questions. During the sessions petitions were received demanding the suppression of the Senate, of standing armies, the revocation of the death sentence, the suppression of the stipends of the clergy, and of official oaths, the elimination of indirect taxation, the prohibition that civil duties or work should be done by soldiers; demanding, also, the nationalization of mines, the legal equality of illegitimate with legitimate children, the abolition of the monarchy, etc., etc. These wild anarchical demands were referred to the provincial associations. Señor Fabra Rivas, elected national representative to the International Socialist Bureau, urged, at the close, the Socialist organization of field laborers. Finally the Congress approved by acclamation the general railway strike just then declared in Spain.—The strike, however, after the general mobilization of troops, and especially after the reserves employed by the railways had been suddenly called to the colors, began to weaken and, according to the last news, the Catalonian strikers have resolved to come to terms.

Italy.—The theme proposed for discussion this year at the Catholic Social Conference at Venice, late in September, was the religious character of the schools of Italy. The leading speakers took the position that Italy is threatened practically with de-Christianization through the public schools. Accepting the fact that the Italian people is a Catholic people, it was declared the desire of the Conference to keep Christ and Catholicism in the schools, else the country and its sovereignty are threatened with downfall. There was a masterly paper read by Professor Boggiano, of the University of Genoa, on the natural right of freedom of teaching and its essential need for a free and enlightened nation. He evidently shared the view of John Stuart Mill, that: "It is not endurable that a government should either *de jure* or *de facto* have control over the education of a people." Two things the Conference declared for: the protection of private schools from the encroachment of the government and its officials, for which purpose the retaining of legal counsel

and the pooling of interests were suggested; and the insistence upon religious teaching in the elementary public schools, as at present guaranteed by law, though refused by the minions of the law. Towards this constant agitation in the press was recommended as well as frequent interpellation of the Government in the Chamber of Deputies.

France.—Canon Laude, a well-known promoter of Catholic schools and education in France, after a personal investigation of conditions in every diocese of the country, has just drawn up for the Société d'Education an excellent report on the state of Catholic schools. Since 1902, 20,000 schools have been closed by the Government because the teachers of these belonged to religious Congregations. Of this number 8,000 have already been reopened, either with secularized members of religious Congregations as teachers or with laymasters and mistresses approved by the ecclesiastical authorities. Canon Laude informs us that the teaching force now numbers 8,000 schoolmasters and 25,000 schoolmistresses. The annual cost of the schools, defrayed entirely by the voluntary offerings of Catholics, already amounts to 45 million francs, the outlay for teachers' salaries alone calling for 30 millions. Every year about 200 new schools are thrown open to Catholic children. Even in the less Catholic districts the religious schools appear to grow in favor daily; they are usually crowded while the state lay schools remain often empty. This preference appears to be based in some cases on other reasons than the desire of religious instruction. The schoolmasters in the lay schools dabble considerably in politics, and the training of the children suffers in consequence. Canon Laude closes his report with an interesting table showing the attendance at these Catholic schools in the various dioceses. Cambrai leads with 100,000 pupils, Lyons follows with 50,000, then Rennes with 42,000, Vannes with 42,000, Nantes with 41,000, Guimper with 38,000, Paris with 35,000, Arras with 33,000 and so down the list. The poor showing of Paris is readily explained. Some of the schools closed in that city since 1902 either already belonged to the State or were the property of the religious Congregations and therefore confiscated by the State. The foundation of new schools has thus been more difficult in Paris owing especially to the high price of ground for building. Catholics in Paris try to supply the lack of schools by numerous "patronages," where the young people are received on Sundays and Thursdays, days on which they are free from classes in the State schools.

Germany.—The President of the Reichstag, John Kaempf, has resigned his mandate. The validity of his election had been contested and its illegality appears to have been sufficiently evident. The Progressive Party, whose Representative he was, will now most probably propose his name for reelection.—The announcement has been made that Karl Max Prince Lichnowsky is to succeed Baron Marschall v. Bieberstein as Ambassador

to England. The new appointee was born March 8, 1860, at Kreuzenort and has filled diplomatic positions at Stockholm, Dresden, Constantinople, Bukarest and Vienna. Since 1904 he had withdrawn from all political service.

—The new Zeppelin air cruiser "L 1," intended for the navy, has successfully completed its trial flight of thirty-one hours, with twenty-one persons on board. In covering 1,700 kilometres in this time it broke all previous long distance records of speed, attaining an average of 57 kilometres an hour. The new airship is armed with a machine gun, equipped with a complete outfit for wireless telegraphy, and provided with oil, benzine and food supplies sufficient for four days. The sleeping cabins are along the passage way between the two gondolas. Its wireless apparatus is controlled by all the stations of the Empire.

German Oil Monopoly.—The attempt of the Standard Oil Company to obtain a monopoly in Germany in order to raise the price of its product will most probably be checked at the opening of the Reichstag. Provisional measures have already been taken to assume public control of this entire trade and to obtain the necessary shipments of oil from various competing firms in the United States, Russia, Rumania and Galicia. The construction of a tank fleet for this purpose is likewise under consideration. These measures are not directed against the American company, which will itself be invited to enter into competition. Since, however, a monopoly by Government officials is not desired, the necessary concessions will be made to a merchant company, which is to be under the supervision and control of the Imperial Chancellor. The Government's share in the net proceeds will be devoted to social purposes. The new company is to be launched with a share capital of fifty million marks and additional preference shares of ten million marks. This capital is to be devoted to the purchase of the German-American Petroleum Company—a sister company of the Standard Oil—and of a few other large companies. Smaller firms, if unwilling to comply with the agreements to be made, will be forced to sell out. The great German banks have already been drawn into the deliberations by the Government and the proposed measures may speedily be carried into effect. The plans have been enthusiastically received by the German press, which writes that never has capital sought more recklessly to bring under its yoke entire countries and nations than in the case of the Standard Oil, and that the sum devoted by it for the destruction of its competitors would have maintained entire industries in a flourishing condition, while its bribes are at present supporting armies of merchants, lawyers, judges and parliamentarians. These provisions, as stated, are not directed against the American product, neither however is there any fear of a boycott, for though America has supplied by far the greatest portion of the oil consumed in Germany, a boycott of the German market would be suicidal for the American trade.

QUESTIONS OF THE DAY

The Balkan Peoples

The Balkan Peninsula, stretching from the Adriatic to the Black Sea and from the Danube, Save and Kulpa to the Mediterranean, has an area of 187,976 square miles and a population of about twenty millions which includes four and a half million Greeks, about two million Turks, somewhat over two millions of the primitive Thracio-Illyrian races (chiefly Albanians and Rumanian colonists), nearly eleven million Slavs, and the remainder Armenians, Jews and Gypsies. These are the main racial divisions, though there has been a large absorption of Turkish and Hunnish blood among the Bulgars and some interchange of Slavic and Turkish blood generally. There are many more Mahometans than Turks, especially in Albania and Macedonia, amounting to some three millions, but their number has been steadily declining with the decadence of Turkish power. On the other hand, not a few of Turkish race, like the Gagauzi of Eastern Bulgaria, are Christians. Dalmatia, Croatia-Slavonia, northwestern Bosnia and the Gheg and Malissori tribes of Albania (about half its population) are predominantly Catholic, and there are scattered Bulgar, Armenian and Greek Uniats elsewhere, but outside of these districts and the Turkish territory around Constantinople, the Greek-Orthodox Church prevails. These Orthodox churches are independent of Constantinople, being in each State autocephalous. Freedom of religion is generally allowed by the constitution, but in practice is largely denied, as Catholic propaganda is forbidden and its Church government often subjected to annoying interference. Catholicity has, nevertheless, made great progress in the last two decades, and there is scarcely a district in which a Catholic nucleus is not found, the heroic survivors of centuries of alternating and often combined persecutions of Islamism and schism.

It will be seen that, excepting the ever narrowing Turkish border, the Balkans peoples are practically at one in religion, and outside of Greece, Southern Macedonia and parts of the Adriatic littoral, are also united by bonds of blood, which carries with it the bonds of a common or kindred tongue. They have also in common the traditions of centuries of resistance to Mahometan rule and persecution, and these they share with the other Christian peoples of the Peninsula. They have had a checkered history, and in the great variety of time and place and circumstance not all of it was creditable, for it tells of inflicting as well as suffering oppression, but taken on the whole it is a story of persistent heroism. In defending their civil and religious liberties single handed against overwhelming odds and when conquered again and again refusing to stay conquered; in repeatedly shaking off the Turkish yoke when apparently it was firm on their necks, the Balkan peoples, with their Rumanian and

Polish neighbors, saved Christendom from the Turk. For centuries they were the sole barriers between the rest of Europe and the inpouring Turkish hordes, who were compelled to strain so hard and long to break down that stubborn wall and its continuous reconstructions that they finally broke themselves upon it. And when the Moslem myriads at length had crossed the wall of Balkan bodies and were battering at the gates of Vienna, it was an army of kindred Slavs under Sobieski who drove them back across the Danube and started the slow but sure retreat that now seems destined to end ingloriously beyond the Bosphorus.

These centuries of battle for Christianity and freedom produced a long roll of heroic men and women of whom Europe has scarcely heard, mainly for the reason that it seldom cared to listen; and it must be admitted that most of the Balkan peoples are now in schism because the Catholic nations, once the enthusiasm of the Crusades had subsided, were cold to their woes and wants, and despite their repeated cries for help in sorest straits, were so immersed in their own petty quarrels and selfish interests that they had neither time nor will to go to their assistance. It was from Gregory VII that the Grand Zupan Michael (1050-1080), who was the first to maintain effectively Servian independence against the Byzantine emperors, received the title of King, and in the twelfth and thirteenth centuries the powerful Nemanja dynasty of Servia was Catholic and in close relations with Innocent III and Honorius III, from whom it received its kingship. With the fall of the Latin Empire Servia, like the other Balkan States except Albania and the districts along the Adriatic, was thrown back on Constantinople; but unwillingly, for Stephan Duschan (1331-55), the greatest of Servia's rulers, repeatedly sought aid from the Popes against the increasing danger of Turkish invasion, and guaranteed reunion with the Latin Church if effective assistance was accorded him. The Popes gave personally what assistance they could, financially and otherwise, but their appeals to Christendom were practically unheeded then, as later in the case of George Castriota, Alexander Bey (commonly known as Skanderbeg), the great Albanian prince who to his last hour successfully resisted the whole force of the Moslem Empire. Cut off from Catholic Christendom and denied its support, the wonder is, not that the Balkan nations, who were always thrown into close connection with the Greek Church religiously and politically, should adopt its creed, but rather that when overrun by the Turkish horde, they should remain true to what Christianity it had given them.

Even now as heretofore the Christian nations, whether Catholic, Protestant, or Grecian orthodox, seem more intent on securing their own selfish interests, euphemistically termed the Balance of Power, than the rights of their fellow Christians and the natural autonomy which community of race, language and religion logically demands. Russia, Austria, Germany and England, in their eager-

ness to frustrate one another's plans of territorial enlargement and develop their own, have been willing to let the Turkish cancer grow and the wrongs of their fellow-Christians rankle, so long as this iniquitous status quo seems to favor their ambitions; and Italy is ready, in exchange for a strip of Tripoli, to sacrifice its brave Christian allies of Albania to the Moslem. Nevertheless, the Catholic Albanians have been the first to join their Montenegrin neighbors of the Greek Church, and also the first to meet and put to flight the Turkish forces.

Outside the Montenegrin dynasty, the character of the Balkan rulers, usually creatures of external intrigue, has not often commanded admiration, nor has the conduct of their subjects been always above reproach, but the people of these mountain regions have two qualities which ensure capacity for development into vigorous and healthy nationhood. What is admitted to be universally true of the Albanians is largely characteristic of them all: their men are brave and their women are pure. We can therefore sympathize with them in their struggle to maintain or gain control of the lands they had long held or fought for, even if their protection of our civilization by the bulwark of their bodies against the onslaughts of Islam had not put us heavily in their debt; and we can enter into the feelings of an Irish Catholic lady, whose husband and son are officers in the Servian army. She writes from her present residence in Ireland:

"War news comes to draw me back to Servia. My son is captain of cavalry, and I want to see him again. His father has also volunteered; it will be his fourth campaign. My daughters in London have probably left for Servia already, as women are requisitioned to help in the hospitals. There will not be many Catholics there to write about, but I suppose you would rejoice in Christian victories over the Turks even though it be a great step forward for the schismatics. The cowardly and brutal big Powers who are Turkey's supporters may cow once more the little States that are ready to aid their oppressed brethren, but what massacres are sure to follow any pretended concession to the Macedonians or Albanians! 'Peace' in the Balkans always meant Christian holocausts to Moslem ascendancy."

She ends by asking prayers for her family and friends on the fighting line. All Christians can pray for men who "fight for justice even unto death" that "God may conquer their enemies for them" and reestablish Christian law and right in regions that have been fertilized by generations of Christian blood. Meanwhile the international promoters of peace, whose activities seem to droop when peace is in peril, might exercise their energies and influence to the end that the outcoming settlement which the great Powers will doubtless undertake shall not again consist in diplomatic parcelling and patchwork—always the basis of new outbreaks—but shall be determined by race as well as geography, and by the natural rights of individuals and peoples.

M. KENNY, S.J.

True Education

I

Many men in many professions score a failure in life. The teacher's profession seems especially fruitful of wrecks. And though there are many contributing causes to ill success in this vocation, yet there is one which is generally eminent amongst all others. Young men fired with enthusiasm for a noble cause approach their task without a definite idea of the work of a true educator. They do not set a right standard for themselves. They enter the class-room intent on suppressing disorder, teaching syntax and anything else which may happen to be on their schedule. The printed card on which are listed subjects and periods, and the few instructions which the head master may vouchsafe to give, are their sole directive agents. Books learned piecemeal have been their preceptors. Realities are lost in a haze. It never occurs to them that each lesson should be a step towards the realization of a great scheme, the production of a noble man. They teach Latin, and they teach Greek, but beyond the Latin and the Greek there does not loom up in all his sublime proportions the *man* whom they should strive to form. Hence their work is uninspired, undirected, haphazard, worthless. For success follows only on well-rounded ideals prudently elaborated. So it is in all arts and sciences. And teaching is both one and the other. The successful artist first conceives every important detail of the masterpiece, and after that works under the inspiration and guidance of his exemplar. The architect concludes that a church should catch up the soul from earth by impressing it with the idea of God's might and sublimity, with reverence and devotion. Then he draws upon the canvas of his soul a picture of the mighty Gothic temple, with its great nave and huge pillars symbolic of sublimity and might, its towering turrets and well-proportioned arches symbolic of prayer. And he executes his design; and man's soul is satisfied. The work is a success. And do not painter and sculptor act likewise? Picture and statue are both the realization of a proper conception. Should either man attempt to work without an ideal, the effect would be monstrous. And that, too, not from lack of natural ability or training, but from sheer absence of the ideal. A certain English painter executed exquisite portraits of high-born dames, but failed lamentably in his "Holy Family." The lesson lies on the surface. A teacher with a like defect will be deficient in his work. And failure in education is far more serious both for educator and pupil than failure in most other vocations. For in education we deal with an immortal soul. Its fate is in our hands. Its destiny is bound up with our work. We are to fashion it either into a vessel of glory or infamy. And in the fashioning lies our reward or punishment;—more often the latter than the former, we fear.

To make the situation more portentous, character once

deformed in natural traits is apt to remain deformed therein for ever. Few men retrace their boyhood steps to set right early mistakes. Few recognize their shortcomings, fewer still know how to correct them, fewest are inclined to do so. Hence the teacher's task is as far above the architect's and painter's and sculptor's as the human soul is above wood and stone and canvas and pigments. He must then labor under the influence of the highest and most definite idea of the aim of his work.

For this he must realize what true education is. Real education is a process of guiding a human being from a state of imperfection to a state of perfection. It is the development of man according to the highest attainable standards, the discipline of soul and body into the best that can be had. Such a process concerns itself with every part of the pupil: with the body and its senses, with the soul and all its powers. And since each individual faculty is the servant of the whole man, and man is the slave of none, all must be developed harmoniously. If one be cultivated at the expense of another, the fine equilibrium which should be the most cherished possession of every educated man, is lost. If the body with its senses be cultivated at the expense of the soul, the result is either a fox or a mere athlete, creatures equally unlovely. If the intellect is trained at the cost of the will, the outcome is a rascal. If the imagination be fostered to the neglect of the other faculties, the product is a mild lunatic. If memory alone be strengthened, we have a machine. If the will receives all the attention, behold a fanatic or a pious dolt! God's purpose cannot be thwarted without sad effect, and God did not intend man to be a gladiator only, nor a mere scholar, nor simply an upright man, but a perfect combination of all:—a lithe and active body, acute senses, a powerful intellect, a virtuous heart; such His demand.

But how accomplish all this? As regards the body, little need be said. In the years of adolescence a primal instinct imparted by the Creator for the purpose guides youths in this matter. And it were well to study this instinct and follow its dictates, curbing now, stimulating again. Thus the body will be trained; and the whole interest of the college—faculty and students included—will not center round an inflated bag or a willow club. The senses require more consideration. English empirical philosophy has led to many excesses in their regard. They have absorbed and are absorbing entirely too much attention. On the other hand they must not be underrated. They are agents of caution and accuracy, and consequently promote good thinking, indirectly at least. Moreover, as everybody knows, there is an intimate connection between them and the exceedingly important imagination. The blind and the deaf, for instance, are forever shut out from great intellectual gifts. By all means, then, cultivate the senses. For this manual training is good. However it is not the only means. Accurate observation in field and street, care in reading and writing play a splendid second in the process.

This brings us to the consideration of faculties which present more intricate difficulties. False psychology and ethics lead to many blunders here. Sometimes the memory is neglected, very frequently the imagination, most frequently the will. What, now, should our attitude be?

To begin with the memory: firstly, no one should doubt the importance of this faculty. It is a real handmaid, on whose action most of the higher powers of the soul depend in a marked degree. A weak memory is often a manacle to a quick intelligence, and a sieve through which the finest fruits of the imagination filter. So it must be cultivated. There are two ways of doing this, one indirect, the other direct. Clear, accurate, noble thinking constitutes the first. Such thoughts exercise a salutary influence on every faculty. Exercise is the second, rational exercise on matter which is so beautiful and easy of comprehension that one who runs will understand and love it. As is clear, great care should be taken to prevent the memorizing from becoming a mere process or gorging and the repetition a species of regurgitation. For these would promote mental slovenliness and torpor of the reason.

And now we come to the imagination, a truly noble but restless and at times wayward faculty, which is easily elevated and as easily debased. By it man can live with angels and saints or wallow with the animal. Without it he would be little better than a statistician or the dry-as-dust scientist who described noble grief in terms of chemical notation. Literature would be a poor thing indeed without rich and varied imagery. For literature is not a succession of words and phrases, nor even a collection of fine ideas. More than this is required. Pictorial and dramatic elements enter largely into its composition. Lofty thoughts and noble emotions must be clothed in superb language. Then and only then is literature born. Homer, Virgil, Dante, Milton are fascinating, if not sublime, because of the superb play of the phantasy. Moreover, literature exerts its cultural influence chiefly through this same faculty. It fastens itself on it, and through it arouses high ideas and noble emotions. The polished and elegant Oedipus frequently has less humanistic effect than the more rugged Prometheus or the distinctly inferior Hecuba, solely because the first does not appeal to many imaginations. The triumphant Ulysses charioteering madly round the walls, spear in hand, and then disappearing through the flaming breach, followed by hosts of lusty warriors; the giant staring savagely into Ulysses' face with that one awful eye; the white-sailed galleys speeding swiftly on as strong oarsmen "smite the sounding furrows," distorted, shaggy-maned, long-fanged monsters appearing above the foaming waves and dragging frightened men from their places to a certain death,—these and kindred or more sublime pictures are the elements that thrill the youthful soul and eventually win it to appreciation of the higher realities and the more subtle feelings of Homer, Virgil, Dante, Milton. The imagination, then, is the agent of noble work, and every instruc-

ment should be called into requisition to train it. Literature, painting, music, the drama, natural scenery are all potent factors in purifying it and stimulating it.

R. H. TIERNEY, S.J.

The General Strike

The General Strike is a simultaneous suspension of labor, extending to all the economic activities of an entire nation. It is a paralysis, instant and complete, of all its industries, its agriculture and its commerce. The term, however, is often employed in a far more limited sense. We thus read of so-called general strikes covering only a single locality, or confined to the collective departments of a single industry. On the other hand, it is likewise used at times in a broader meaning, and then becomes synonymous with a universal or world strike.

In its origin the General Strike is based upon the recognized fact that street-fighting and barricading are obsolete methods of revolution. The Syndicalist worker would strive in vain to face the rapid fire from modern rifles and machine guns. The overthrow of Governments and capital can be effected, he believes, only by economic means. The General Strike is therefore chosen by him as the most safe and certain method of proletarian revolution.

How this is to be brought about Syndicalist authors do not entirely agree. It is the cheerful opinion of certain optimists that this final catastrophe, the denouement of the great world drama, is to be accomplished by peaceful means, with only the least display of force and violence. They call it, therefore, the passive strike, the strike with folded arms, the peaceful revolution, the revolution in Sunday dress. We shall here attempt to picture it from their own point of view.

The propitious moment has arrived. The signal has been given. Suddenly, at a word, the great wheels of industry cease to revolve, the tools drop from the hands of the toilers, the noise of forge and hammer and the hum of busy life are in a moment suspended as by a magic charm. All the workers who are not part of the "conscious minority," as Syndicalists call themselves, stand dumb in amazement or stricken with fear, and are readily induced to leave their posts. A silence, awful, ominous, unbearable, sinks upon the vast cities and the deserted farm lands. All means of communication have been cut off. No trains speed through the country, no wagons rumble along the city streets, no flash of electric wire brings tidings from the outer world, no newsboy shouts along the public walks. Persons move fearfully through the streets. No one knows what has already happened, what is still to happen. Day follows day, bringing neither change nor news. Worst of all, and most terrible, the supply of food is giving out, except for such provisions as the strikers have laid aside for themselves. The grizzly spectre of famine is stalking through the land.

What is it that has taken place? Nothing; except that the toilers have left their work. There is no fighting in the streets. The strikers are in their homes and so the soldiers can not be called into action. But they, too, have dropped their rifles. They have been instructed to understand that they themselves are only workingmen in uniforms, and do not differ in any wise from their brothers in "overalls and blouses." Sooner or later they too must return to shop and factory.

The situation which now ensues is often pictured for us in Socialist journals during times of strike. The great stolid figure of the worker, with bronzed arms folded over his chest and mighty muscles bulging out to show the strength of toil, is standing in the foreground, and at his feet are the little kings and queens of earth casting down their crowns before him, the capitalists with open money bags, the dames of wealth and pleasure wringing their hands and begging for bread. But their day of power is past; their stolen wealth will all be taken from them. Henceforth they have no other alternative except to labor or to starve.

The proper lesson has now been taught. Without a battle the greatest revolution in all history has been accomplished. Once more the signal is given. The whistles of the factories shriek out their summons for very joy. The millions pour back into their hives of labor, where no drones hereafter shall feed upon their toil. The workers are in complete control, and industry and commerce continue as before. Nothing appears to have changed, and yet the entire face of the earth has undergone a transformation. To the worker, and to him alone, belongs henceforth the product of his toil.

With its false assumptions, its blending of half truths with utter falsehoods, and its ingenuous credulity of childhood, such a presentation will nevertheless exercise a fascination even over those who realize its impossibility. How powerfully then will it not grip the imagination of men but poorly instructed and perhaps without any solid stay of religion and the grace of God. We are not, therefore, surprised that such dreams should have suggested to Sorel, the "Marx of Syndicalism," his theory of the "social myth."

In his *Réflexions sur la Violence* Sorel thus defines a myth, according to his own peculiar concept of the word: "an artificial combination invented to give apparent reality to hopes which inspire present activity." Such a myth, he declares, was the Kingdom of Christ for the early Christians, inspiring hopes and longings which enabled them joyfully to undergo labor and hardships, and even death itself, for their faith. The same effect, he holds, will be produced by the modern myth of the General Strike upon Syndicalist workers. It is nothing else, we are told, than a combination of imaginary scenes, vividly picturing the economic conflict, and arousing in the heart of the laborer all the sentiments which correspond to the various expressions of that war which Socialism has enkindled against society. Syndicalism

itself he considers to be the perfect expression of Socialism and the only correct interpretation of Marxian doctrine. (*Réflexions sur la Violence*, *passim*.)

Although Sorel later rejected his own faith in the Syndicalist movement, because the hopes he had entertained of it were not realized, yet there is some truth underlying all his impressionism. "Experience has shown," writes Arturo Labriola in the revolutionary Syndicalist journal, *La Mouvement Socialiste*, "that the idea of the General Strike, a symbol of the collapse of capitalism, is of great importance for stimulating the revolutionary temperament of the proletariat and for inspiring them with an heroic spirit of sacrifice." (1906, Oct.-Dec.)

As the reader may surmise from the title of the volume we have quoted above, Sorel is an enthusiastic champion of proletarian violence as a proper concomitant of the strike. He does not wish, it is true, that blood should flow in torrents—this would be repugnant to his esthetic sensibilities—but holds that an exhibition of physical force will be required duly to intimidate the employing class, and that the combat may assume the character of a real struggle of armies in a campaign (p. 256, etc.) The very commission of deeds of violence, he teaches, will excite still more that class antagonism which is the compelling motive of Syndicalism as of Socialism. Only through the General Strike, he finally insists, is Socialism destined to become the greatest moral force in the world.

That a display of violence would accompany the revolutionary strike is sufficiently evident to every reasonable mind; while, like the destruction of property, the disregard of present laws and the rejection of Scripture concepts of right and wrong, the practice of violence too is either directly advocated within the Syndicalist movement, or at least fully justified wherever it leads to proletarian success.

During the Congress of the General Confederation of Labor, held at Tours in 1896, when the principle of the General Strike was more enthusiastically received than ever before, M. Guerard, one of the leading speakers, dwelt particularly upon the helplessness of the army in such an event:

"The General Strike will last a short while and its repression will be impossible," he says; "as to intimidation [*i.e.* of the workingmen by the employers under protection of the government], it is still less to be feared. The necessity of defending the factories, workshops, manufactures, stores, etc., will scatter and disperse the army. . . . And then, in fear that the strikers may damage the railway, the signals and the works of art, the Government will be obliged to protect the 39,000 kilometres of railroad lines by drawing up the troops all along them. The 300,000 men of the active army, charged with the surveillance of 39 million metres, will be isolated from one another by 130 metres, and this can be done only on condition of abandoning the protection

of the depots, the stations, of the factories, etc., and of abandoning the employers to themselves, thus leaving the field free in the large cities to the revolted workingmen.

. . . The General Strike will be the revolution, peaceful or not." (Louis Levine, "The Labor Movement in France," pp. 89, 90; Seilhac, *Congrès Ouvriers*, p. 331.) The last sentiment especially was greeted with hearty applause.

Industrial unionism, international cooperation, and especially the economic education of the syndicalist workers are all means which are to make possible the supremacy of Labor, through the final General Strike.

We have hitherto almost entirely abstained from criticism and have described, in a purely objective way, the Syndicalist view of the general revolutionary strike. Its real nature, as perceived even by many of the most radical thinkers, we shall consider at another time. For the industrial unionist in America, as for the Syndicalist upon the continent, all labor action centres in the strike. Whether won or lost, it is certain to produce *under their care* the fruits desired by them: bitterness, class antagonism, insubordination to all existing authority, disregard for law and religion, and general revolutionary education. Each partial strike thus becomes a skirmish before the great battle and seasons the armies of revolution for the final conflict, which to the fervid imagination of the Syndicalist agitator is the only hope of labor, the culmination of all revolutionary aspirations, and the crowning event to which all history tends.

JOSEPH HUSSLEIN, S.J.

Sir Charles Santley

At the great age of nearly eighty—for he was born at Liverpool in February, 1834—Sir Charles Santley ("beyond question the greatest baritone vocalist of all time") is still doing good and earnest work for Catholicism. Himself a convert when considerably past middle life—it is uncertain to what extent he may have been influenced by association with such lifelong friends as Madame Albani and Madame Patti—Mr. Santley (as he then was) had the honor of being received into the Church by Cardinal Manning, and he has since been decorated by the Pope for his eminent services to the faith. He has certainly been the cause of a greater devotion in others, as well as of numerous conversions. To quote only two examples, Miss Maude Valérie White and the late Ellen Wright—both among the most eminent song composers of our time—were converted to Catholicism as the indirect outcome of his influence. Incidentally, Sir Charles has composed a Mass and other Church music.

Yet Santley was brought up in an atmosphere almost approximating to Nonconformity. He was the son of a music-loving journeyman bookbinder who subsequently became a rate-collector. Oddly enough, his father was in turn organist at the old Catholic Church of St. Mary

in Liverpool, and at a Baptist Chapel in the same city! Santley *filii*'s first attempt as a bass soloist was in Haydn's Second Mass, and his first paid engagement was to sing in Haydn's Third Mass at St. John's Cathedral, Salford—so it was in the eternal fitness of things that he should eventually become a Catholic. He sang for the first time at a public performance when Jenny Lind appeared in the *Creation* at Liverpool in 1849, and he made his London débüt at St. Martin's Hall on Nov. 16, 1857.

But two years earlier than that the young man had actually plucked up courage to start for Italy in search of a musical education on a capital of £40 which he managed to scrape together. "I left Liverpool," he once told me, "without a pang." It was at the period of the Austrian occupation, and while of course Milan opened a new world to the young man, he at the same time found the military and other restrictions excessively irksome. The business of every inhabitant and visitor was known to the police. Spies abounded, and in the *cafés* they would join in the conversation. Santley was solemnly warned against discussing politics in company, and at the outset he was very nearly ejected from the city for describing himself in his passport as a singer when he had no fixed engagement! But here is a typical episode, in his own words, from life under the Reign of Terror as he witnessed it at La Scala:

"The word '*libertà*' was expunged from the Italian stage vocabulary by the Austrians. In the duet 'Suoni la tromba' (*I Puritani*) on one occasion, Giorgio Ronconi gave the words '*guardando libertà*' with such vigor and emphasis that the audience became excited to the pitch of frenzy and a great commotion ensued. Next morning he received a reprimand for using the prohibited word, accompanied by a request to use the word '*lealtà*' on future occasions in its stead. Shortly after, playing Il Sargento in *L'Elisir d'Amore*, in deference to the request, for '*perdè la libertà*' he substituted '*perdè la lealtà*', which was received with shrieks of laughter by the audience, to the great discomfiture of the advocates of 'loyalty'."

This two years' study under Gaetano Nava in Milan developed the young baritone's natural voice into a magnificent organ, and in 1858-9 engagements came in shoals. H. R. H. the Duchess of Cambridge was a warm admirer of his powers, and one night when singing at a private house the Duchess asked him to repeat a certain solo. Whereupon Madame Grisi (who was present) remarked to Signor Mario—that Mario who could

"Soothe with a tenor note
The souls in Purgatory"

—"What a splendid voice, Mario!" The latter replied: "Say, rather, he has made good use of the voice given him, and he sings well." A little later on the young baritone became the husband of the late Gertrude Kemble, thereupon allying himself to the family of Mrs. Siddons. Charles Santley was the friend of Charles Gounod, Charles Fechter and Charles Dickens. Indeed,

he was about to start on a week-end visit to Gad's Hill when news of the illustrious novelist's sudden death reached him; and there is a pretty story of Dickens and Santley providing a substantial sum of money in order to give Fechter a fresh start in America—an obligation which was faithfully fulfilled. *A propos* of the other Charles (Gounod), Mr. Santley was once singing that composer's magnificent "Nazareth" in Gloucester Cathedral when he overheard the respective comments of two of his coadjutors: "What a splendid song!" "What rubbish!"

Charles Santley eventually received the honor of a knighthood from his Sovereign, but far more than the accolade does he value the decoration to the autograph letter which he had the honor of receiving from the Holy Father. This Grand Old Man of Song is fond of comparing the great ones, "gone for ever and ever by," among his vocal contemporaries to mountain peaks. His hilltops, he says, were Viardot Garcia, Jenny Lind, Miolan-Carvalho, Alboni, Mario, Ronconi, Lablache, Standigl and Sims Reeves. Of these high peaks, "the Mount Everest and Aconcagua were Ronconi and Viardot, both vocally and histrionically." It may here, perhaps, be permitted to quote again from Sir Charles on a subject which, as he has often told me, he has always had at heart:

"The nation must provide a home for those she has educated; there must be a national theatre in each of the principal cities of Great Britain, where opera, oratorio, or concerts can be given. This may sound like a wild dream. It is nothing of the kind, and may be done if there is the will. The money wasted on teaching board and other school children nothing, would amply suffice to accomplish all I have suggested. In Germany and France it is done. If these things can be achieved in other countries, surely in rich England they are possible. I speak on behalf of my young professional sisters and brothers, for whom, under the existing conditions of musical education and performances, I see little else than disappointment."

It will be perceived that this magnificent old artist, pillar of Catholicism and soldier of Christ, has very essentially the courage of his convictions. He is "the old fighter looking back, surveying the long working-day, and counting the cost." And it is by the precept, example and performance of Charles Santley and others who shall surely follow in his steps that the world, not merely of art but of humanity and Christianity, will become not worse, but a better, a clearer, and a cleaner planet.

PERCY CROSS STANDING.

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The Paris correspondent of the *New York Evening Post* reports that great excitement was recently caused in France by the report that a well-known antiquary was getting ready to ship to America the ruins of the Benedictine Abbey of Charlieu, "classed" by the Government

as a public monument. But it transpired that the threatened cloister was not that of Charlieu but a neighboring one built by Cordelier friars of the fifteenth century, and now private property. Its roof and two galleries had actually been taken down, and each stone and fragment numbered for transportation to this country, when an under secretary of state interfered, and had the property bought up. "But who was the rich American," asks the *Post's* correspondent, "that would have graced his brand-new estate by genuine ruins from the past? He could hardly have expected the shades of dead friars to follow their cloister and lend poetic association to imported stones. Or was the whole thing intended for some art museum, where no one looks for poetry?" Be that as it may, the incident shows that while the friars themselves have been graciously permitted and even urged to leave France their cloisters are not.

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In an article in Mr. Preuss's *Fortnightly Review*, C. E. D'Arnoux maintains that eugenics as popularly preached is a heresy. For while the professed object of the "science" is the improvement of the human race, we hear nothing from eugenists about morality except the elimination of the habitual criminal. They aim to substitute "natural methods for the revealed, and in this sense the new 'science' is superfluous and combats religion, for the practical Catholic needs no 'science' to improve himself or his progeny, as he already is physically, mentally and morally on the way to perfection." Moreover, as "according to the tenets of eugenics only the physically perfect should be allowed to mate," "out of the four hundred million of civilized people at most probably a few hundred thousand would be allowed to marry," which would prove a most effective method "of driving humanity into open vice." For improving mankind in its various aspects, Mr. D'Arnoux recognizes "no means that excludes religion"; and holds "that religion in its manifold applications is fully competent to elevate man until he is in the fullest sense 'the image and likeness of God.'"

CORRESPONDENCE

The Voice of the Spanish Prelates

The President of the Council will have, these days, a long task in the reading of the innumerable messages which, one after another, the Spanish bishops continue to send him. It is the purpose of the Government to present to the Cortes, immediately after opening, which will take place it seems within the first ten days of October, the scheme of an Association Bill. The bishops set forth the solid and powerful reasons why the Church and Catholic conviction in Spain repudiate this Government project which, if it becomes a law, will mean the destruction of religious institutions in our country.

There are three chief arguments on which the most reverend prelates base their just protests. First, it is a deliberate outrage upon liberty which will be committed

by men who proclaim themselves its fervent and determined champions. For while recognizing and granting liberty to all Spaniards, even to those who associate for revolutionary and anti-clerical purposes, they make an odious and lamentable exception in the case of persons who, for the exercise of the most self-denying virtues and of beneficence to the lowly and the indigent, unite in common life in religious houses.

Secondly, its character is unmistakably schismatic. This the Spanish Parliament will manifest if it enter into discussion and legislation upon matters concerning which it can have no competency, jurisdiction, or authority, such as those which fundamentally affect the constitution of religious life—the emission of vows, the efficacy and obligations of these, canonical inclosure, etc., etc. These things appertain entirely to the spiritual order, and in consequence to ecclesiastical jurisdiction exclusively. This is true, even without reference to the Concordat of 1851, actually in force, which is a true international treaty, and in which no change can legally be made without the express consent of the Holy See, whose rights are ignored and violated by a project erasing from the law the articles regarding Religious Orders in Spain.

Finally, there is the total and absolute contempt for the real desires and aspirations of the country, by undertaking to persecute and exile religious men and women, as if this were the thought and ideal of the majority of Spaniards, who, in point of fact, seek only the consideration and solution of the grave economic and social problems which disquiet and agitate the entire nation. Our bishops say well that what Spain demands, is not the suppression nor diminution of religious institutions, to which she owes only favors and benefits of every description; but, on the contrary, food and employment for her people, and the means of livelihood in peace and sufficiency. These, they protest, do not suppose persecutions, but rather a sane and useful economic policy, manifested in the construction of canals and reservoirs, which would make fertile the immense tracts now barren through want of irrigation; in the multiplication of roads and railways, which will facilitate communication and the transportation of merchandise; in the establishment of many primary schools, agricultural stations, centres of education and culture, to elevate the intellectual level now so low of our rural population; in a word, in the wide extension of public works, which will speedily put an end to the menacing movement of emigration now depopulating half the country.

This is our true situation. The preponderant national problem in Spain is actually hunger. The scarcity and cost of the means of living now reaching an incredible limit, on the one hand, and the lack of employment and the restraint of private capital on the other, render existence almost impossible for the majority of the people. It is, indeed, a colossal piece of sarcasm that, while on all sides arises the clamor of the oppressed, of the needy, of those who ask for bread and work, the National Government should undertake to tranquilize the crisis by the introduction of a law, violating every right and every law, against the Religious Orders.

I do not know what store Señor Canalejas will set by these weighty, patriotic and well-reasoned expositions of the Spanish episcopate. My own particular opinion is, as I have been saying for a long while, that the ministerial project will not pass. Not because Canalejas will allow himself to be persuaded by the arguments of the bishops, nor because he has any scruple in overstepping the articles of the Concordat, or even of the ordinances of the

national Constitution, but because the Spanish Catholics will know how to hinder him, as they did before when he began to proceed against the Religious Orders; and because within the Liberal party itself many of the leaders do not agree with him in this persecuting tendency. Neither Moret nor Montero Rios, nor other leading Liberals are partisans of this policy of Canalejas; nor can they without self-contradiction vote for his Associations Bill in its prescriptions regarding Religious Orders. The Episcopal Senators, with the Catholic and Conservative deputies let pass the so-called "Padlock Bill," soon to die because the time allowed for its exercise will have elapsed, because they relied on Canalejas' promise that he would not introduce an Association Bill without previous accordance with the Holy See. This promise being now violated by him who made it, the representatives of Spanish Catholicism will not now be so benevolent and credulous, but will advance the most rigid opposition if Canalejas is obstinate in his purpose. And though it is true that the number of Senators and deputies genuinely Catholic are few, they are numerous enough to carry on an obstructionist campaign in Parliament which will bode little good to the life of the Ministerial government.

This, however, is not the only anxiety in the minds of the Spanish bishops. In former correspondence I recalled that the present Minister of Public Instruction, Don Santiago Alba, of republican antecedents, is one of the most sectarian occupants of the said Ministry during these later years. In effect, under pretext of codifying and unifying existing legislation, confused indeed and contradictory in the matter of education, the aforesaid Minister considers as obsolete and of no further value the very ancient custom, and law, by which parish priests have a right to visit primary schools within their parochial jurisdiction, and to revise the text books, in order to prevent the introduction into them of doctrines against Catholic Faith or sound morality. It must be admitted that, owing to the circumstances of an epoch little favorable to the intervention of the priest in official and public life, the right and custom referred to had almost fallen into desuetude and was but rarely exercised, this was not through indifference of ecclesiastical authority, but because elementary considerations of prudence so prescribed. So that there was no motive whatsoever for the Ministers abolishing a right based on the second article of the Concordat, which says: "Instruction in universities, colleges, seminaries, public and private schools of what class soever, will be in conformity with the teaching of the Catholic Religion: and on this account no hindrance to the exercise of this right will be set against the bishops and other diocesan prelates obliged by their ministry to watch over purity of doctrine, of faith and morals, and over the religious education of youth." Against the decree of the Minister of Instruction the bishops have made an energetic protest, demanding in reason and justice the right of parish priests to visit primary schools and maintain the purity and orthodoxy of the text books put in the hands of children. This protest of the episcopate is all the more opportune and necessary at the present moment, since in September there was formed the most regrettable purpose of founding an association of Spanish schoolmasters, incorporated in the General Labor Union, which is the very incarnation of revolutionary Socialism in our country—an association similar in its purpose and spirit to the Federation of Syndicated School Teachers of France, lately assembled in congress in Chambéry, and which was

declared illegal by the Government, as being subversive of all existing social order.

Under pretense of promoting the social and moral welfare of the teachers the association really intends to drag them into revolutionary Socialism. They mean to obtain possession of the schools, in order to make rationalistic teaching dominant in them. This achieved, it will be easy to turn *laicism* in the schools to the support of the General Labor Union. Such, then, are the causes and motives of unrest and alarm which we in common with our bishops have at the present hour.

NORBERTO TORCAL.

An Impressive Celebration

About half a century ago a huge stone, sacred and pathetic in its history, was erected by the workmen employed in the construction of the Victoria Bridge, to the typhus fever victims of 1847. Some years since a railway corporation unwarrantably removed that stone to facilitate its traffic. In consequence of an agitation raised by Irish Catholic priests and laymen the stone has been now restored. In commemoration of this event an impressive celebration was held in the Mother Church of the Irish, St. Patrick's, Montreal, Sunday, September 29.

It will be remembered that in that disastrous year of 1847, thousands upon thousands of Irish emigrants, fleeing from famine, embarked on vessels, afterwards described by Sir Stephen de Vere as unfit for transportation. Plague stricken, they arrived upon Canadian shores, and those who reached Montreal were housed in temporary sheds at Point St. Charles, which were soon converted into a vast charnel house. The disease was deadly, the conditions appalling. The Catholic clergy, secular and regular, headed by their bishops, rushed to the rescue. Four English-speaking Jesuits were brought from New York. Many lost their lives, which was also the case with the Communities of Sisters, gray nuns, Sisters of Providence and Hospitallers of the Hôtel Dieu, released from their cloister by dispensation.

Children being mysteriously immune from the malady, hundreds of orphans were left. These were divided between the various houses of charity, and the Sisters of Providence opened for them a special asylum, dedicated to St. Jerome Emilianus. A surplus being left, Bishop Bourget issued his famous pastoral, inviting his diocesans to receive them into their homes. To the eternal honor of the French Canadians the appeal met with a noble response.

It was all this heroism and charity, on the one hand, and faith and resignation on the other, that were recalled on that last Sunday of September. His Excellency, the Papal Delegate, welcomed to St. Patrick's in fitting words by the pastor, Rev. G. McShane, pontificated, assisted by the pastors of the other Irish churches of Montreal. Rev. Father Heffernan, of St. Thomas Aquinas, preached a masterly sermon for the occasion, and Mgr. Stagni, having expressed his satisfaction at meeting the English-speaking Catholics of Montreal, addressed them in part in the following touching words:

"The occasion which brings me here and the celebration in which I am happy to take so prominent a part, is intimately connected with the history of your noble race on this Continent of America. It is intended to commemorate a tale of misery and woe such as the world has seldom seen. It was enacted along the banks of the St. Lawrence River sixty-five years ago, when thousands

upon thousands of your kinsmen, banished by famine from their Island home, fever-stricken, smitten with terrors and starvation, perished in sight of the land where they had hoped to find a more prosperous, a more free and independent, if not also a happier home. It was a tale which awoke a thrill of compassion over the whole civilized world. It was a tale of bravery, of heroism, of resignation, of attachment to the Catholic faith which showed forth the best qualities of the race, and especially of the Irish poor.

"It was also a tale of the highest Christian charity on the part of the good Canadian people. The devotedness, the generosity, the spirit of sacrifice which was shown to the poor fugitives by so many of the clergy, by so many nuns, by the people generally on these hospitable shores was worthy of the best Christian traditions and has laid upon you a duty of enduring gratitude which I am sure you will never fail to recognize." A. T. S.

Curious Legal Customs in Jamaica

BLACK RIVER, JAMAICA, Oct. 1, 1912.

A chance visitor to Jamaica might well be astonished on entering a Resident Magistrate's Court to behold an almond-eyed Celestial kneeling calmly and unconcerned in the witness box. A saucer has just been placed in his hands, and as he breaks it, the sub-officer administers the following oath: "You shall tell the truth in this case, the whole truth and nothing but the truth; the saucer is cracked, and if you do not tell the whole truth your soul shall be cracked like the saucer." Or, again, in place of a saucer, it may be a lighted match or candle that has been given to our friend from the Far East, in which case, as he blows it out, the oath administered takes the following form: "You shall tell the truth in this case, the whole truth and nothing but the truth, you have blown out the flame and if you do not tell the whole truth, may your life be extinguished like the flame."

Our American impressionists who, after twenty-four hours in a seaport town, find themselves competent to pass judgment on the adjacent continent, if fortunate enough to chance on such a tid-bit for the yellow journals, might readily return to the States and furnish off-hand to the gullible reading public a thrilling featured article on "Darkest Jamaica with its occult practices." The only drawback would be, that he, perhaps more plausibly she, could not say that the Island is priest-ridden and that this fetish is but a sample of the superstitious practices in vogue among the benighted victims of some later-day inquisition.

But no, in all Jamaica the Catholics number only about 20,000, out of the total population of 840,000. So the exuberant scribe would have to look elsewhere for an explanation. It would seem too commonplace to ascribe the whole scene to a legal regard for the religious tenets of the Oriental, and this is precisely the case.

Here in Jamaica this deference to the religious scruples of the various castes that go to make up the cosmopolitan population is characteristic of the courts. By statute law, "Any person objecting to be sworn on the ground that he has no religious belief, or, that the taking of an oath is contrary to his religious belief, is permitted to make affirmation" that he will speak the truth. In the eyes of the law this affirmation is as binding as an oath, and any violation of it is regarded as equivalent to perjury and punished accordingly.

There are in the Island some 17,000 Hindoo Coolies, with their own peculiar traditions and customs. They

are for the most part children of Mahomet, accustomed to swear solely by their sacred river. Accordingly, when called upon to take an oath in court, either a little water is placed in their hands, or they are passed a glass of water to drink; in either case the form of words addressed to them is as follows: "You swear by this water which represents the River Ganges, according to the custom of your country, to speak the truth, etc."

In the forms of punishment, too, Jamaican legal practice accommodates itself to circumstances. In addition to the usual fines, imprisonments, and capital punishment, we find prescribed, for example, on a second conviction for *praedial larceny*, or for practising *Obeah* (witchcraft), that in addition to a term of imprisonment, at the discretion of the court, a whipping may be added.

The process of whipping is itself a unique one. In a corner of the prison yard you may see a barrel resting on its side. It resembles an ordinary oil barrel, except perhaps that it is neatly painted. It is securely fastened in place, and withal looks quite inoffensive. This is the whipping-barrel, which makes a convenient substitute for the whipping-post of by-gone days. The man sentenced to be whipped stands before this barrel, while his feet are fastened in a pair of stocks; he next leans over the barrel and rests on it while his hands are tied to rings in the ground on the opposite side. The official cat-of-nine-tails is then applied after the fashion approved by our forebears, the exact number of strokes having been appointed by the sentencing judge.

Those who have witnessed the process pronounce it as extreme torture, and while the penalty remains on the statute books, it is to-day comparatively seldom exercised.

In the case of boys brought to court for vagrancy, or other reasons, the tamarind switch is commonly employed. The thin, lithe branch, applied by the hand of a strong man may do no permanent injury, but it easily cuts through the tender flesh of the lads and leaves the legs all cut and bleeding. A local dusky poet—perhaps with apologies I should use the term—being a witness of one such scene, thus refers to it:

"Poor little erring wretch!
The cutting tamarind switch
Had left its bloody mark,
And on his legs were streaks
That looked like boiling bark."

The practising *Obeah*, or witchcraft, referred to above, is a vestige of the black arts of the days of savagery in Africa. While the most stringent laws are exercised against it, the practice is still prevalent, especially in the rough mountain districts.

By the statutes any person in possession of instruments of *Obeah* shall be deemed a person practising *Obeah*, and shall be dealt with accordingly by the magistrate. The "implements of *Obeah*," the law goes on to state, most commonly in use are as follows: "Grave dirt, pieces of chalk, packs of cards, small mirrors, or bits of large ones, beaks, feet, and bones of fowls or other birds, teeth of dogs and alligators, glass marbles, human hair, sticks of sulphur, camphor, myrrh, asafoetida, frankincense, curious shells, China dolls, wooden images, curiously shaped sticks, and other descriptions of rubbish." If fish-hooks and chewing gum were only added to the list it might place in danger the proverbial pocket of the small boy—but then we dwell in Jamaica, where the court regards rather the spirit than the cold letter of the law.

JOSEPH J. WILLIAMS, S.J.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, OCTOBER 26, 1912.

Entered as second-class matter, April 18th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

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SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW.

Theodore Roosevelt

A remarkable tribute to the personal esteem in which Mr. Roosevelt is held by the American people is the deep and universal regret for the attempt upon his life, coupled with the unfeigned satisfaction manifested everywhere when it was learned that he would undoubtedly recover from the dastardly assault. It was no perfunctory message of sympathy that was despatched from his chief political foes, but a heartfelt expression of their regrets and equally sincere congratulations over his all but miraculous escape. The universal horror excited by the deed and the wave of honest indignation that swept over the land, as well as the rejoicings over his recovery, were a spontaneous acknowledgment of the place which Theodore Roosevelt holds in the hearts of his fellow-citizens, irrespective of political bias or belief. How far the bitter rivalry of a presidential campaign which is admitted to be one of the most violent in American political history, or the savage attacks of the press, which has spared neither his character nor his purposes, may be responsible for the deed of the would-be assassin, it would be idle to speculate. All the same it is regrettable that the sober sense of those who indulge in these merciless onslaughts had to be awakened by a madman's bullet. Whether the sympathy aroused by the assault will add to the number of ballots which will be cast for Mr. Roosevelt or not, it is certain that hereafter there will be among all parties an increase of respect for the man and for the motives which animate him, as well as admiration for the courage he displayed in risking even his life for the cause to which he has pinned his faith.

The plain unvarnished truth underlying all these manifestations of concern is that the country can ill afford to lose Mr. Roosevelt. His honesty of purpose in the struggle for what he believes to be right, the record of his achievements while head of the nation, the policies which

he inaugurated and urged with insistence, the example he has consistently given of domestic virtue, and the quickening influence on the national conscience of his vigorous assaults on wide-spread evils of the day, entitle him to a foremost place among the statesmen of our times.

Catholics and Candidates

Writing under this title, May 11, we protested against Catholics being made the shuttlecock of parties or candidates. "Catholics have," we said, "and in their political affiliations are guided by, as large a variety of views on the tariff, arbitration treaties, judiciary powers, capital and labor, electoral methods and executive authority as other Americans, and cast their votes accordingly. Politico-religious questions, which are remotely contingent and which any candidate who is likely to become President could treat in only one way, have slight influence, if any, on their political action." We added that it was not the Catholic clergy who deliver political harangues from the pulpit, and it was not for political instruction that Catholics go to church.

Nor is it for such purpose they subscribe to Catholic journals. Our attention has been called to pronouncements made by some Catholic papers and reviews for and against one or other of the three principal candidates for the Presidency, and also to suspicions thrown out regarding the attitude of one of these candidates on Catholic matters. Catholic publicists have, of course, as much right as others to express their political preferences when they speak or write in their capacity as citizens, but they have no right to commit or appear to commit the Catholic Church, or what is called "the Catholic vote," to such preferences. Regarding the candidates referred to, there is no Catholic vote; there is nothing to prevent Catholics from voting for any one of them if politically so inclined; there is no specifically Catholic question to be determined; and no writer, speaker or journal is authorized to advise opposition to them, or justified in opposing them, on Catholic grounds. There are Catholics of good standing prominently connected with each of the three parties, and if a sense of the public good determines their action their consciences may be at rest.

With regard to the alleged unfriendliness towards Catholics of a certain candidate, we can say that, whatever otherwise be his merits or demerits, his writings, speeches and administrative acts not only do not justify such suspicions, but afford many evidences of broad-mindedness and impartiality. Concerning him, or any other candidate, we have no advice to give, except that Catholics should determine their political alignments conscientiously and intelligently and exercise the suffrage with an eye single to the general interests of the country. A Catholic, like every good citizen, should cast his vote for the candidates, presidential or otherwise, whom he judges best fitted to promote the national welfare; and in

so doing he will best serve the interests of his people and his Church.

Ribald Songs

In a letter to the *New York Times* Mr. Raymond L. Ditmars tells how shocked he was recently at hearing two little girls on their way to school singing a very suggestive song. Stopping at a cheap music store he learned that the composition "was one of the latest 'popular' songs. It follows," he explains, "in the wake of objectionable portrayals of marital infidelity, risque situations, and crude twistings of coarse phrases," and expresses his wonder "that nothing is being done to stamp out the epidemic of these positively dangerous songs, the titles of which are now stock phrases about town, and all too common from the lips of children."

Some of our readers have doubtless had experiences similar to Mr. Ditmars'. The school girls, moreover, who sing on the street the ribald chorus, to which he seems to refer, often accompany their words with movements and gestures learned unhappily from the frequenters of dance halls.

Such a song is but too easily mastered. The vaudeville or comic opera gives it vogue, thousands are soon humming the air and repeating perhaps unconsciously its suggestive words, talking machines advertise and spread the song more widely still, then school children learn it from their elders, from the moving picture show, or from the ubiquitous phonograph which for a penny's outlay will perfect their knowledge of the foul verses that "everybody is singing," innocence is corrupted, and the worst has been done.

How hard it is for the children of to-day to keep their hearts clean! Art, science and literature, or rather, the phonograph, the press, the stage and the cinematograph conspire to sully through the gates of the senses the souls even of those who are little more than babies.

Care and vigilance on the part of parents surely were never more needed than now. Yet how many fathers and mothers exercise any effective supervision over their children's selection of amusements or companions? But parents cannot in conscience shirk this duty. Moreover, if they leave their little ones without the protection that the Catholic school and the practice of frequent Communion afford the young, mothers should not be surprised to find their children singing "popular" songs like that Mr. Ditmars heard. Meanwhile can nothing be done to keep these immoral songs from being published?

International Freemasonry

The oft-repeated contention that American Masonry has nothing to do with Continental Masonry is not as true as its proponents would have us believe when they try to quiet the opposition to the craft evoked among fair-minded Americans by the rehearsal of the cruel in-

justice and the deplorable excesses laid at the door of the lodges in Italy, France, Portugal and other European countries. The press of the United States, on the morning of October 8 last, announced the opening at Washington, on the day before, of the second international conference of Ancient and Accepted Scottish Rite Freemasonry. Daily sessions were held throughout the week following, and the expressed purpose of the delegates in attendance was "to bring into closer relations the Freemasonry of the world and to *systematize* the work of the order."

Catholics may be interested to have at hand an authoritative list of the officials chosen on that occasion to preside over the activities of the international alliance in its efforts to achieve this purpose. The roster as published after the meetings runs as follows:

James D. Richardson, of Washington, D. C., Sovereign Grand Commander of the Southern Jurisdiction of the Supreme Council of the United States, was elected president of the conference; Sir John M. Gibson, of Toronto, Canada, first vice-president; Manuel S. Castelano, Cuba, second vice-president; J. N. Raymond, France, third vice-president; Barton Smith, Toledo, Ohio, fourth vice-president; Saveri Fera, Italy, fifth vice-president; José Castellot, sixth vice-president and official interpreter; Dr. Paul Etier, Switzerland, seventh vice-president; James H. Codding, New York City, first secretary, and Dr. Paul Maileff, Switzerland, second secretary.

The list certainly fails to bear out the assertion that American Masonry does not fraternize with the French. One wonders what spirit may have ruled in the efforts of the conference to *systematize* the work of the order throughout the world. Did the Americans, perhaps, strive to convert their French brethren and bring them to realize the destructive influence which the anti-religious character of their policy at home must inevitably exert upon men unfortunate enough to be subjected to its workings? Even though the antagonism between the Masonic institution and the Catholic Church be, as the editor of the *American Freemason* in his "Comment on Things Current" of this month's issue professes, "inherent and irrepressible," we cannot bring ourselves to believe that Americans of the craft will be induced to join the French in their war against God and all religion, in their open efforts to rule their country through a secret clique, in their espionage in the army, and in numerous other phases of viciousness that make French Masonry odious in the eyes of Christian men.

Confidence—Reasonable or Misplaced?

A very shallow Protestant Doctor of Divinity finds in the notion, widespread among his people, that all will be well with them after death, a sign of improved religious feeling. Here we have an example of false induction that satisfies too many, even men of science, as we pointed

out lately. Improved religious feeling accounts, in certain observed cases, for such confidence: therefore all such confidence may be attributed to it. More exact observation shows that this confidence has various motives, which analysis proves may be true or false, positive or negative. Had the Doctor of Divinity gone into the matter, he would have found that the confidence of his disciples is often false, because without a real foundation, and that much of it is negative, because underneath it is no positive idea of what follows death. Such an examination enables one to discern in the subject supernatural faith from the absence of it; and in these days when Protestantism is finding its logical development into Rationalism, it gives a strong argument for the Catholic Church, the only home of faith.

In the *Nineteenth Century and After* for October, two deaths are described. Two leaders in the battle of Trafalgar, Nelson and Gravina, the Spanish Admiral, died of their wounds within a few months of each other. Nelson passed away saying: "Thank God, I have done my duty." Gravina's last words were: "Immortal King of Heaven! Would that I had served Thee with that zeal and vigor with which I have served earthly kings." We do not presume to investigate God's judgment on either. But we may point out that there is no sign that Nelson had any idea that he was about to appear before his Judge to give an account of his deeds, that he had many and grievous sins to repent of, and that he needed the merits of Jesus Christ. His spirit seems to have been one of complacency. The very expression "Thank God" may have been nothing more than the ordinary formula, implying little, if any, faith, hope or charity. With Gravina the case was the reverse. The Doctor of Divinity may examine with profit whether these two men are not typical, the one of the confident modern Protestant in whom he takes such satisfaction; the other, of the humbly-trusting Catholic of whom he knows so little.

Prenuptial Promises

Having explained in the current number of the *Ecclesiastical Review* that the recent decree relating to the ante-nuptial promises in mixed marriages has, for practical purposes, effected no change in the procedure of this country, Rev. M. Martin, S.J., recommends the adoption, wherever feasible, of the requirement obtaining in some dioceses that the non-Catholic party undergo a course of instruction before the dispensations are granted. This would have the effect among others, of correcting the loose ideas non-Catholics are prone to entertain about the binding nature of the contract, and by enlightening them on the essentials of marriage would preclude its invalidity through a defect in the necessary consent.

It would also preclude other grave dangers which are of much more frequent occurrence. While reading Father Martin's article a letter was handed to us from an Irish Catholic lady who is married to a European non-

Catholic of distinction. He had made a solemn promise to have the offspring of the marriage brought up in the Catholic Church, and though in the ordinary relations of life he is an honorable gentleman, and though his wife is a lady of strong character, high attainments and resolute faith, her twenty-five years of married life have been one long struggle, only partially successful, to overcome his persistent efforts to have his children reared in his Church and not in hers. The loyalty of her sons is divided, the eldest not professing the faith of his mother, and she had to instruct her daughters and have them admitted to the Sacraments, by stealth. "It is not so easy," she writes, "even for an Irish mother to get access to the Church of Rome when the father is a considerable personage and shirks his solemn engagements."

We have known many who have shirked such engagements—unhappily it is no uncommon experience—but not many whose resistance proved as heroic or even as successful as our correspondent's. Prenuptial instruction would, we think, in most cases have prevented such unhappy and calamitous consequences. Acquaintance with Catholic doctrines and tenets and the duties of the Catholic party, and the grounds therefor, will almost invariably have the effect of eliminating any anti-Catholic feeling entertained by honorable and fair-minded non-Catholics, if not of bringing them within the fold. A man so instructed will appreciate the advantages of the Catholic religion for his children, if not for himself; and his promises, whether written or oral, can be relied on, for, unlike the uninstructed non-Catholic, he knows definitely the nature of his guarantee. In securing and imparting such instruction, the assistance of the Catholic party could be easily obtained, greatly to the benefit of both. The prenuptial discussion of their mutual obligations would serve to obviate future misunderstandings and make the observance of the promises a willing duty. We cannot be greatly surprised if people fail to observe an obligation which is assumed without definite knowledge of that to which they bind themselves.

United Catholic Works

Nothing could have given better evidence of the vitality of Catholic activity in the fields of charitable, correctional and social work, than the large and enthusiastic assembly of more than a thousand representatives of the various Catholic societies which gathered, on October 16, at the call of His Eminence Cardinal Farley and overflowed the large ball-room of the Hotel Astor. Already at a previous meeting he had referred to the crying needs in our midst and asked the representatives then present to take to heart the social, moral and religious conditions of the poor and neglected of his flock. His words and the suggestions made upon that occasion had matured into more definite plans, which now called for a large mass meeting before which the cause of Catholic charities and social work could be placed for final unification.

It was Cardinal Farley's deep conviction that if he could only project the entire energy of the hundred thousand and more members of the various Catholic charitable organizations under his spiritual control against the enemies of law and order, of faith and virtue, the results would exceed all expectations. The movement itself would give an impetus that would make itself felt even throughout non-Catholic circles and extend far beyond the limits of his own great archdiocese.

Since even the smallest children are already exposed to danger in the day nurseries to which parents are induced to bring them, and impressions hostile to their faith and often influencing their entire life are frequently made upon them here, it becomes evident that we must devise a system of Catholic day nurseries on a scale large enough to answer all practical needs. Since furthermore the work begun in the nurseries must continue in the Catholic Settlements, which still are pitifully few in our dioceses, we must likewise prepare for scientific Catholic settlement work on all sides. And since daily, moreover, our children are exposed to the greatest perils in juvenile courts, whither they are dragged for the most trifling offences, such as indicate not even the slightest moral depravity, but only a spirit of childish mischief, it is necessary that they should be saved from the sentence condemning them to surroundings which would most probably lead to moral ruin. The Big Brothers movement becomes therefore a crying need. Catholic representatives must at all times be present in the courts to go security for such children, in order to save alike their reputation, their virtue and their faith.

To illustrate the need of Catholic organization which shall reach into every nook and corner of the archdiocese, the Cardinal instanced that in one parish there were found upon investigation sixty children, over a year old, who had not received Baptism; while elsewhere another committee reported six hundred children of Catholic parents, without any Catholic instruction. Such conditions are existing on all sides, and it is our evident duty to organize committees for thorough investigation so that every single house and tenement and corner of every single parish shall be examined, under the direction of the pastors, who, no matter how zealous, would not be able to conduct this work without lay assistance.

Referring to the cases of neglect of which we made mention above, the Cardinal exclaimed pathetically: "Multiply these cases by the number of parishes and they will mount up into the thousands. Can I, upon whose shoulders the responsibilities of the diocese rest, stand here and not call upon all to extend a helping hand to me. I would be derelict in my duties. Whether God grants me many years of life or few, I am resolved not to lay down this work until my body is laid in the grave."

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In the issue of AMERICA dated October 12, we referred editorially to the Monsignor White Memorial Committee.

which is acting in conjunction with the Long Island Chapter of the Knights of Columbus to honor the memory of Mgr. White by gathering contributions for the erection of a Catholic Settlement House that is to bear his name. The friends of this late apostle of the suffering and the poor, as well as others interested in so laudable a work, are asked to send their contributions to the Monsignor White Memorial Committee, 81 Hanson Place, Brooklyn, New York.

NAZARETH

At the Jubilee Celebration of the Sisters of Nazareth, which ran through the week beginning with October 12, Bishop Maes of Covington called attention to the extraordinary number of bishops that Kentucky had given to the Church. The fact is remarkable because of the sparseness of the Catholic population in that part of the country, and because also the great tides of immigration from Europe had not affected Kentucky to any appreciable extent. Who will explain the phenomenon? But more than this, how has it come to pass that, as far back as one hundred years ago, two great religious organizations should have sprung into existence within six months of each other in places geographically only a few miles apart, and in spite of these two conflicting circumstances, which ought to have retarded or even have prevented their growth, have nevertheless achieved most unlooked for results. Even to-day when you look out of the railroad window, as the train proceeds leisurely on its way, you can see nothing but a few scattered farm houses and almost no population. The great industrial activities that are in evidence elsewhere give no sign of their existence in this section of Kentucky.

Not only is it puzzling to know how two such undertakings should have begun in such a way in this place, and with absolutely no help, financial or otherwise, but it is hard to explain how, within a comparatively short space of time, which included a disastrous civil war, frequent outbursts of organized hatred and bigotry, protracted periods of business depression, and even the devastations of widespread pestilence, it could be brought about that two organizations of inexperienced country girls, for they were scarcely more, should have achieved such results as the communities of Nazareth and Loretto, though they seemed to have been unwisely dividing their forces at the beginning of their struggle for existence. The story of Loretto was told a few weeks ago in AMERICA. Now Nazareth is attracting attention.

When for the first time you see the words "Nazareth, Ky." on an envelope or a time-table, you naturally imagine that it indicates a town or at least a village; but when you alight from the train you find nothing but a convent. Nor is there anything especially picturesque in the surrounding landscape to give Nazareth its distinction. You see indeed a short distance from the tracks the usually elegant, and in this case the extremely simple but well-laid-out grounds which the unfailing good taste of nuns is sure to devise as a setting for their educational establishments, but in this instance the first thing that strikes the visitor is the isolation of the place from the world outside. You instinctively ask yourself why such a site was chosen for a great educational institution? Moreover, when you look at the picture of the first house in which the initial essays at education were made—a common two-story structure of wood, such as a farm hand would occupy, with its four windows and a narrow door coming down flush with the ground—and then survey the vast buildings in solid masonry that begin with the splendid

gothic church which the nuns were careful to erect, fifty years ago, as a sort of a heavenly mortgage on the rest of their possessions, which stretch out into stately colonial porches and long lines of buildings for class and lecture-rooms and libraries till they end in the spacious hall where their academic exercises are given, you ask yourself how all this was done in this lonely part of the country and by a number of untrained women with absolutely no educational or business experience and no worldly resources?

The wonder grows when you are told that the Mother House has branch establishments in several States of the Union; that it directs a great number of charitable institutions, and controls schools which contain as many as 17,000 pupils. Of course their long work and traditions have made them clever managers of their estates, and the consciousness that they are acting as God's trustees has made them not only very solicitous but very successful stewardesses. The real secret of it, however, is that they have a limitless and unfailing confidence in Him who feeds the birds and clothes the lilies, and they are never disappointed and never discouraged or even disturbed. Thus, for instance, on Founders' Day the statues of Bishop David and Mother Catherine were to be unveiled with solemn ceremonies, and many bishops and a great number of the clergy had been invited for this main event of the Jubilee. But when the day arrived there were no statues. They had been ordered eighteen months ago in Europe, but as yet no one seemed to know where they were. Those, however, who were chiefly interested appeared not at all annoyed by the unfortunate occurrence. Perhaps after all the Lord permitted it. For as a matter of fact this gentle and sweet acquiescence of the community in what was an unlooked-for disaster was the very best monument that could have been erected to honor the illustrious founders. Evidently they had builded extremely well and the bright sunlight of the day that fell on the waiting pedestals suffused itself over the whole community. Their way of accepting the disappointment was one of the triumphs of the Jubilee.

It is not easy to reach Nazareth or to get away from it, but on Founders' Day there were three bishops in the sanctuary, and the clergy left scant room in the chapel even for the pupils. One could not help remarking a great deal of fatherly exultation in the voice of the venerable bishop of the diocese when he congratulated his daughters on their splendid work in so many parts of the country. The daughters themselves were beaming with happiness when the Bishop of Covington imparted to them the special blessing of the Sovereign Pontiff, and they recognized the great concern manifested in their welfare by the Bishop of Columbus, who had set aside much pressing work in his own diocese in order to celebrate the Mass of the Jubilee.

Naturally in a country where eloquence is native to the soil there were discourses which extolled the glorious exploits of the brave women of Nazareth, but the tale was best told by the pupils themselves in a series of cleverly devised tableaux that were made to pass across the stage at the concluding exercise of the day. In ten or twelve living pictures you saw before you all the great scenes of Nazareth's heroic century: the arrival of the first postulants; the organization of the first school with its half a dozen pupils; the departure of the nuns on their first mission; the devotion of the Sisters to the plague-stricken victims of the terrible cholera scourge; their care of the soldiers in the Civil War; then their days of success and triumph; and finally the splendid tableau at the end, in which all the various works of the Sisters were represented simultaneously under their respective emblems.

These and other jubilations are to go on for a week or

more; for nothing is stinted in Kentucky. Alumnae Day has been already celebrated; Founders' Day has passed; the other religious communities are to come with their congratulations, and even all the old servants who can be gathered together are to share in the rejoicings. The more the better. These excellent religious who have labored so faithfully and achieved so much for the advancement of the Church in this country deserve all the congratulations and happiness they can receive.

STAFF CORRESPONDENT.

LITERATURE

Irish Topographical Guides

Handbook for Travellers in Ireland 8th edition, revised and edited by JOHN COOKE, M.A., with 43 maps and plans. London: Stanford, 1912.

Murray's well-known "Handbook for Travellers in Ireland" has now reached an eighth edition, and has been revised and edited by Mr. John Cooke, M.A. (T. C. D.). It can truly be described a handbook, as it furnishes a trustworthy guide to every part of Ireland, and is enriched with 43 excellent maps and plans. The book runs close on 600 pages, but is very compact, being printed in double columns on thin, yet opaque, India paper. Not alone are the principal features of every town admirably described, but there is given a short history of each place of interest. Further, the tourist is given the names of the hotels, and the distances by road to the surrounding country, as well as the nearest railway stations. Special prominence is given to antiquarian remains, round towers, dolmens, holy wells, castles, oghams, etc., and the various routes are carefully mapped out. In the introduction there are valuable hints to pedestrians, cyclists and motorists, as well as for car hire. There is also a section on the geology and minerals of Ireland, and on the Fauna and Flora, and Birds. Lovers of the gentle art beloved of Izaak Walton are catered for, and are pointed out the best angling waters in the various counties. There is also a list of the golf-links. Irreproachable as the handbook is in other respects, the historical notices betray the hand of a writer who is not strong on Irish history, and whose bias is too obvious in favor of the ascendancy party. The old fiction of the abduction of Devorgilla O'Rourke is dished up, and it is certainly absurd to write that "it was the immediate cause of the introduction into Ireland of the Anglo-Normans." We are told of the "Franciscan Monks" at Slane, one of these slips too frequently made by these non-Catholic writers. It would be hard to recognize St. Moque as St. Aiden, but this may only be a typographical error for St. Mogue.

But it is amusing to find the present College of St. Patrick's, Maynooth, described as the new college, with a reference to the original "College" of the fifteenth century, which was only a collegiate church, not a seminary or school. It is scarcely in good taste to write of the penitential exercises at Croaghpatrick as "this part of the performance." The monastery at Cavan is said to have been "for the Dominican Order," but it was undoubtedly Franciscan; and within its cemetery lie the remains of Archbishop O'Reilly, Owen Roe O'Neill and Myles the Slasher. Students of Irish ecclesiastical history will be surprised to learn that the first Bishop of Kilmore was "Augustine MacBrady"—1454. Apart from the inaccuracy of such a statement, Bishop MacBrady was consecrated in 1445 and died in 1455. Those who know the town of Boyle will read with surprise that it contains a "R. C. Cathedral." Mr. Cooke ought to have known that the Catholic Cathedral of Elphin is in Sligo. We also read with interest that at Wicklow "in the grounds of the priest's house are the ruins of the Franciscan abbey founded in the reign of Henry III." The only Friary founded in Wicklow was for Friars Minor in 1252, by the O'Byrnes and O'Tooles,

and in 1615 the Friary was used as a Courthouse. There was also a Benedictine Nunnery at Wicklow, unnoticed by Mr. Cooke. In connection with Gorey, the description of a "small town of one street" is grossly inaccurate, and can only arise from the fact that it was not visited by the author. And it is too bad to describe the really fine Catholic church as a "R. C. Chapel." It is pardonable to write of Ramsfort as "the residence of the family of Ram," but as a matter of fact the Rams have left the place over fifty years ago, and it has had a succession of owners, the present proprietor being the well-known Sir George Errington. Ferns palace was not erected by Bishop Cleaver, and the older palace of Bishop Ram was not at Ferns but at Gorey. To write of the "picturesque, ivy-covered square keep of the castle of Enniscorthy" may have been true one hundred years ago, but the castle, which was visited in 1910 by his Eminence Cardinal Gibbons, has been completely restored within the last fourteen years. Worse still is it to write of the "Black Castle"—no doubt Brownswood Castle is meant—as "once a Franciscan Abbey, whose possessions Spenser held." In regard to Wexford, the reference to the "rebels of '98" is antiquated, and it is not correct to write that John Edward Redmond was the "father" of the present leader of the Nationalist party; it should be fairly well known that the present J. E. Redmond (who was christened Richard John) is the son of William Archer Redmond. "Carman, the scene of the great fair of Leinster," is identified with Wexford, but this identity has long since been abandoned by Irish scholars in favor of Carman, County Kildare. The early story narrated of Selskar Abbey is pure fiction; and "Lady's Island" was a cell of the abbey of Ferns. In the account of Birr (nobody calls it Parsonstown), reference is made to "the R. C. Cathedral, a fine perp. building," but Birr has merely a parish church, and the Cathedral is at Ennis, County Clare. It is inaccurate to write of the Mallow Spa House as "built in the last century"; the Spa goes back to 1740. We were always under the impression that Waterford was known as "Urbs intacta," but Mr. Cooke tells us it has been called "Civitas intacta." Clonmines has an Austin Friary, not a "Dominican Monastery." The house at Stradbally was a priory for Austin Canons, not an "Augustinian Friary." Dungarvan Castle was repaired by the Earl of Desmond, though Mr. Cooke says "Earl of Ormond." A more serious blunder is the statement that Miler Magrath, Archbishop of Cashel, was buried in the Cathedral of Lismore. Miler died a centenarian, and was buried in Cashel, County Tipperary. Lismore cannot claim St. Malachy as its bishop, although vouched for by Mr. Cooke. But these slips—and the list could be extended—are as but spots on the sun, and do not detract from the undoubted value of the handbook, which, it is no exaggeration to say is the best guide book to Ireland at present accessible. The sectional maps are splendid, and, by their aid, the tourist cannot make any serious mistake. It is a pleasure to add that there is an excellent Index, and the names of the more important places are in heavy type. The printing and get up of the book leave nothing to be desired.

W. H. GRATTAN FLOOD.

Cardinal Mercier's Retreat to His Priests. Translated by J. M. O'KAVANAGH. St. Louis: B. Herder. \$1.50.

His Eminence Cardinal Gibbons, introducing this well-considered and stimulating volume to the English-speaking public, writes: "The operation of the Priesthood in the world is like unto the myriad of springs that issue from the bosom of a fertile valley, and trickle down until they gather into rivulets, and then unite in the great streams that bring fertility to the lowlands. Dry up the springs and rivulets and the valley becomes an uninhabitable desert. The Priest is as necessary for Society and its regeneration as the soul is for the body. He diffuses through the arteries of the body politic healthy moral life."

The determining influence of the priest on the character of his people is proverbial, but the priest's own character is determined on the lines of his priesthood and no other—he is "a priest forever"; and hence great leaders in the church from the days of St. Paul to Chrysostom and Augustine and Pius X, have directed their energies to the formation of a holy, zealous and capable priesthood. The distinguished Cardinal-Primate of the Church of Belgium, which is probably the best organized in the world and most active in the widest variety of Christian works, has manifested in many ways his keen perception of the imperative necessity in our age of an irreproachable priesthood equally potent to preach and to perform, exhibiting Christ, their model, to the people. This is the purport of the nine discourses which he gave to his clergy of Mechlin, and which when published in French received the special approbation of the Holy Father. They will be found as profitable to the clergy of America as of Belgium, for the truths and experiences they embody are of universal application. They are permeated with scriptural thought, and the fact that biblical references are always given, and frequently the complete text, will greatly enhance their value. The Holy Father's Exhortation to the Catholic Clergy in the Fiftieth Anniversary of his Priesthood, given in Latin and English, appropriately completes a volume, which should greatly help to realize the desire of His Holiness that every priest should "labor with special industry in the exercise of pious meditation," and thereby "renew his strength in the daily contemplation of eternal truths." The translation and production of the book are in keeping with its contents.

M. K.

The Dixie Book of Days. By MATTHEW PAGE ANDREWS. Philadelphia: J. B. Lippincott Co. \$1.00.

The compiler of this attractive volume has followed the calendar through the year and assigned to each date either a well-chosen quotation from some Southern author or an admiring tribute to the land of the magnolia and its eminent men. Lines from favorites like Edgar Allan Poe, Sidney Lanier, Father Ryan and Father Tabb are of frequent occurrence, and on nearly every page is recorded some memorable anniversary in the history of the South. Mr. Andrews has also aimed to gather together in this book quotations from gifted writers who are not so well known to the general public, for they "did not aspire to an outlet in the field of professional endeavor," but "regarded production in prose and verse as a pleasant recreation rather than an end." They sang "because singing itself is so sweet."

Scuola Laica. Scene d'oggi-Racconto. Fiori di Rovinè. Scene Siciliane.

Romanzo. By MARIO BARBERA, S.J. Roma: Civiltà Cattolica.

Here are two stories "with a purpose" by an Italian Jesuit. In the first the author, who holds a doctor's degree from the University of Naples, has at heart the fate of the many young Italians, who are receiving their education in "mixed" secular schools. Zeal for their welfare, prompts him to lay bare facts, which are often glossed over from a motive of false patriotism. Crime and petty intrigue figure in abundance in the book, and carry with them the conviction, that whenever religion is excluded from the lives of the young, vice is sure to reign supreme in their souls. Some of the facts are so startling and discouraging, that at times the reader is tempted to question the accuracy of the statements. The author, however, sets all doubts on this point at rest by proclaiming, that he is ready to prove his assertions by documentary evidence. Under this circumstance, the volume will prove profitable reading for the advocates of co-education

free from ethics and religion. The story, which is told in a clear simple style, is worthy of an English dress.

The second is a beautiful little tale written to show the Providence of God works in all and through all. The child of noble parents is stolen by some members of a "Mafia" and turned over to an old woman for safe-keeping. The little fellow passes through many vicissitudes until finally he is rescued from a band of rude fishermen by a priest. But despite the fact that the Padre finds a good home for him, sorrow follows the child for his playmates often taunt him about the secret of his life. Finally, the earthquake comes and numbers amongst its victims the woman to whom the boy had been committed by the kidnappers. In the face of death her tongue is unloosed and she confesses to the priest who had befriended the waif and begs him to set right her wrong. Reunions follow and the story ends in peace and happiness. The author writes with a true hand. His descriptions, which are always good, are sometimes exceedingly beautiful. Here and there through the book, there are touches of gentle pathos, the emotion of a soul that has suffered. We commend the story to lovers of fiction.

R. H. T.

"If I were to be asked what institution it is that most of all injures society; or from what source flow the worst evils and miseries with which modern society is afflicted; what is the evil which most of all degrades public morality, I should have to answer Divorce." Thus speaks Father Henry C. Day, an English Jesuit, in a powerful little book entitled "Marriage, Divorce and Morality," which Benziger Brothers publish. The volume is made up of five sermons preached in the North of England early this year on grave evils which demand direct and serious discussion. Though the conditions Father Day describes are those obtaining abroad, American readers will find in his book much that strikes home here as well. "Moral Laxity, its Signs, Causes and Remedies," "Race Regeneration," "Marriage," and "Divorce" are chapters giving a brief but plain exposition of Catholic doctrine on matters of the highest moment to the Church, the race and the nation. Price, 50 cents.

When we read in R. M. Johnston's "Holy Christian Church" his farrago of all the lies and vagaries that prejudice and unbelief have amassed against revealed religion we wonder what led the author to choose for his book such an unsuitable title. No one would ever guess that the body whose history he pretends to give is either "holy," "Christian" or the "Church." In the volume such old acquaintances as the "Resurrection myth," "sin tariffs," "Jesuit assassins," etc., are frequently to be met with either in their familiar or in slightly altered dress. The book is a malicious and mendacious attack on all forms of Christianity.

We have received the sixty-sixth number of Vol. XXIV of the valuable and expensively edited *Revue Hispanique*. Its publication of ancient historical and literary documents furnishes an interesting field for the student. The life and a work of the medieval Catalonian Turñeda, a fragment of Gaspar de Avila, the Revised Chronicle of the Cid, ancient mystery plays, an essay on the progress made in criminal jurisprudence in Arragon in the 18th Century, an excellent review of books dealing with the past history of Spain, and finally, a fine reproduction of famous Spanish pictures, amongst which is a little known bust of St. Ignatius, make up the most interesting contents of this number.

From Houghton, Mifflin come several attractive but rather costly children's books, illustrated in color. Jessie Wilcox Smith has drawn some charming pictures for the never-to-be-forgotten,

"Twas the Night Before Christmas" (\$1.00); "The Children's Own Longfellow," (\$1.25) contains selections from "Evangeline" and "Hiawatha" with some of the shorter poems that are favorites of the little ones, and the illustrations are so well done that the most prose-loving child will be lured into reading the verses; while "Billy Popgun," (\$2.00) written and illustrated by Milo Winter will please little dreamers who have adventures after curfew with rabbits, turtles, eagles, etc. But to compare the book, as does the publishers' announcement, with "The Hunting of the Snark" and "Alice in Wonderland" is injudicious, for who has ever equalled these classics? Not Mr. Winter certainly.

B. Herder too has out a children's book called "The Waif of Rainbow Court," (60 cents) by Mary F. Nixon-Roulet, which is the story of little orphan Betty's stay by the sea, where she has adventures innumerable and finds her father.

Early this year Mr. Joseph Pennell, the artist, went down to Panama and made twenty-eight drawings of the Canal, and now the J. B. Lippincott Co., of Philadelphia, has published them along with the artist's explanatory notes. He received so many courtesies from the engineers that he was enabled to secure an excellent series of pictures. Perhaps the most striking is "The End of the Day—Gatun Lock," showing seven men suspended by a crane over a deep chasm of masonry. The Panama Canal. Mr. Pennell considers "the greatest work of modern times, the work of the greatest engineers of all times," which we are carrying through successfully only because, unlike the French, we have unlimited men and money and a wider knowledge of sanitary science. \$1.25.

"Richards' Masterpieces of the Sea" is another publication of Lippincott's. William T. Richards, as art lovers know, was a Philadelphian who died seven years ago after winning fame by his success in transferring to canvas ocean scenes that he studied along the Atlantic coast, his skill as a draughtsman making his paintings remarkably faithful pictures of the sea. This "brief outline of his life and art" is written by Harrison J. Morris, and there are photographic reproductions given of a dozen of Richards' finer paintings. Though the camera makes them appear too flat, by the use of a reading glass, some idea of the depth and movement of the originals can be had. \$1.00.

BOOKS RECEIVED

HOUGHTON, MIFFLIN Co., New York:
The New Light on the Old Truth. By Charles Allen Dinsmore. \$1.25;
A Picked Company. By Mary Hallock Foote. \$1.30; The Provincial American. By Meredith Nicholson. \$1.25; Billy Popgun. By Milo Winter. \$2.00.

LONGMANS, GREEN & Co., New York:
Rousseau on Education. Edited by R. L. Archer, M.A. \$1.25; The House of Peace. By Michael Wood. \$1.35; A Child's Rule of Life. By Robert Hugh Benson. Net 40 cents; The Book of Saints and Heroes. By Mrs. Andrew Lang. \$1.60; Unseen Friends. By Mrs. William O'Brien. \$2.25; The Eve of Catholic Emancipation. (Vol. III.) By Rt. Rev. Mgr. Bernard Ward, F.R.Hist. So. \$3.75.

THE MACMILLAN Co., New York:
South America: Observations and Impressions. By James Bryce. \$2.50; The Sacred Shrine. By Yrjö Hirn. \$5.00.

HARPER & BROS., New York:
Mark Twain: A Biography. By Albert Bigelow Paine. \$6.00.

BENZIGER Bros., New York:
Gone Before; The Little Cardinal, by Olive K. Parr. \$1.25.

J. B. LIPPINCOTT Co., Philadelphia:
Joseph Pennell's Pictures of the Panama Canal. \$1.25; The Dixie Book of Days. By Matthew Page Andrews. \$1.00; The Flowing Road. By Caspar Whitney. \$3.00; William T. Richards' Masterpieces of the Sea and a Brief Outline of his life. By Harrison S. Morris.

MAYHEW PUB. Co., Boston:
All-Starred Babbie. By Will W. Whalen.

BURNS & OATES, London:
The Sisters of Bon-Secours. \$1.15.

PETER REILLY, Philadelphia:
Faith and Suggestion. By Edwin Lancelot Ash. \$1.25.

German Publication:

B. HERDER, St. Louis:
Predigten und Ansprachen zunächst für die Jugend gebildeter Stände. Von Msgr. Dr. Paul Baron de Mathies. \$1.65.

EDUCATION

College Training—Notes

When, now more than a year ago, Mr. R. T. Crane, the well-known Chicago business man since deceased, had made his sharp attack on colleges and college training, he complained that the only answer returned to his charges was an attempt by college men generally to have his unfavorable comment ignored or repressed. He asked, he tells us, a number of leading college men if they had anything to say about his book when it was first published. Many of these answered to the effect that the book was utterly unworthy of consideration and condemned it by saying all sorts of disagreeable things about the book and its author.

Originally Mr. Crane's main contention had been that colleges failed to make a showing in producing business men. They who did reply to his attack ordinarily took the ground that "the training of successful business men" was not the primary aim of college education. Even if their higher schooling did not succeed in the "immediately useful," which they were not at all ready to concede, they protested it was forming men whose superior characters would compensate for all its cost.

Mr. Crane concluded to look into this phase of the question. A good way to judge what kind of men the college is developing, he said, is to go right to the college and see what the surroundings are, what the college is doing for the boys in order to make better men of them—to make them men of character, and then judge what the probabilities are that the boys will come to be men of high character. Most of us will recall the story of the investigation he caused to be pursued and the startling report which he printed and scattered broadcast. Conditions affirmed to exist in and about the most famous schools of the country were almost too disgusting to print.

Mr. Crane was fair enough in his summing up. Acknowledging that his exposure applied only to the great mass of the larger colleges, "there is," he wrote, "a clean decent atmosphere around some of the colleges, particularly the smaller ones." "But," he added, "a lengthy discussion will not be necessary to convince any intelligent person that the surroundings at many of the large colleges are more likely to degrade than they are to build up character."

Mr. Crane's attack on the colleges will be recalled by one who read the half-humorous, wholly serious editorial, on "How Students spend their Time," which appeared in the *New York Evening Post*, October 8. "It has been a long while," says the writer, "since any tolerably well-informed person supposed that boys went to college merely for the intellectual opportunities there provided, whatever may have been, or may even be still, the fond anticipations of their parents in this regard. The college man, though a freshman, knows one thing at least, and that is the deleterious effects of a system of all work and no play. What is more, he has shown a capacity for inventing forms of play that now and then leave his academic superiors aghast at his revelation of unsuspected powers, while rendering any effort on their part in the same direction quite superfluous."

That boards of trustees and faculties should be aroused by the revelation and that they should make some attempt to control "the young barbarians ostensibly in their charge" was to be expected. And the writer pokes quiet fun at the "cautious experiments" here and there tried in order to limit these excesses, the "statistical" method of tabulating the hours spent in non-scholastic activities and the ingenious plan introduced in some colleges of giving "scholastic" credit for certain of these voluntary play activities. The writer, quite naturally, holds the entire process in slight esteem. "What is needed," he remarks with pointed sarcasm, "is a questionnaire which shall include such inquiries as: How many hours do you spend at the theatre? How many hours do you loaf? What do you do between lectures?"

Decidedly something more is needed than a "complete undergraduate chart, upon which, by means of variously colored miniature flags, the omniscient Dean may know at any minute exactly where any student is, and what he is doing." If the colleges of the land mean to make good their boast "that they form men whose superior character will compensate for all their training costs," they must give satisfactory evidence of their ability so to discipline their "young barbarians" as to teach these to discipline themselves. This, after all, is the prime requisite of true character formation.

That signs are not lacking to convince "doubting Thomases," who hold like opinions with those of the late Mr. Crane, of the colleges' inability in this direction newspaper stories, such as the following from the *New York Times* of October 9, seem to prove. It is but one from many similar sketches that have appeared since the opening of colleges last month.

"Two hundred heroic figures, the sophomores of Columbia, swept into the 116th Street Station of the Broadway Subway early last evening so full of college spirit that they didn't stop to pay their fares. They took possession of the first two cars of the first uptown express and removed all the lights from the ceiling. It was lots of fun after that to throw bulbs out at each passing station and see the various patrons of the road skip nervously to one side with the resultant crashes.

"All this was a spiritual preparation for the annual sophomore smoker at Columbia Oval on Gun Hill Road. They reached the appointed place by shifting at 181st Street to Jerome Avenue. Some took a surface car on the avenue and did as much damage to it as they conveniently could on the way uptown. Others walked and contented themselves by stealing all the red lanterns marking paving danger points on the thoroughfare. These an unappreciative and insolent policeman, who probably wouldn't know an Alma Mater from a blackjack, forced the amazed and indignant collegians to return.

"The sophomores had brought with them for the smoker some twenty docile freshmen, whom they shampooed with molasses and old eggs and subjected to other convulsively amusing indignities. But, after all, the evening was spoiled. Tradition says that about 9:30 the freshman class should rush the smoker and do its best to rescue the captive classmates. This is tremendously fine sport, but the sophisticated members of 1916 just yawned and stayed down at the university."

Is it not strange that the absence of such outrageous rowdyism from Catholic schools should not make clear to all a very plain argument for the need of religious influence in the formative life of the college?

Mr. Willis Moore, chief of the Weather Bureau, with headquarters at Washington, visited the St. Louis University, St. Louis, Mo., recently, to investigate the Weather Bureau Department; and after a thorough inspection, he placed it among the First Class Weather Bureau Departments of the country and established it as an official Forecasting Bureau for St. Louis and vicinity. This action of the government comes as a timely recognition of those to whose energetic zeal the department owes its development.

Following the vigorous protest addressed to the Board of Education of Philadelphia by those interested in parochial and private schools, mention of which was made in *AMERICA* two weeks ago, that body has adopted a new policy with respect to the admission of pupils to the Girls' Normal School. Hereafter the competition for admission to the training classes will be widened so as to permit the examination of scholars of private and parochial schools as well as those of the several high schools forming part of the public school system. The Board is to be congratulated on its prompt action in remedying a just complaint. Surely it is but fair to give opportunity for normal school advantages.

to all qualified students, whose parents are taxpayers, no matter whether their previous training has been received in denominational or in public schools.

M. J. O'C.

PULPIT, PRESS AND PLATFORM

Father George O'Neill, S.J. writes for the "In Memoriam" number of the *Irish Monthly* his personal recollections of its late editor, Father Matthew Russell. With these recollections is interwoven a character sketch of his old friend with an appreciation of Father Russell's writings. We quote in part:

"It was very largely because Father Russell was always and everywhere himself that he achieved the large measure of success and popularity that certainly fell to his share.

"In his character, though there was indeed no mystery, there were touches of piquant contrast. Beneath a singularly equable pleasantness and even gaiety on the surface there were greater depths of feeling and resolve than even constant intercourse easily revealed. The connoisseur in literary *ana* and light versification was at the same time a true brother of the resolute Lord Chief Justice and a true son of the 'black North.' Of the sanctuary of his inner devotional life the fullest view he has given is to be found in the longish poem 'Love and Thanksgiving,' wherein are many biographical touches and many beautiful stanzas, such as the last:

'Yes, yes! until Death's icy hand has grasped me,
I'll love Thee, Lord, all else, all else above;
And when Thy love hath to Thy bosom clasped me,
I'll love Thee, Lord! Ah, then at least I'll love.'

"His home affections and attachments to a circle of old friends were fast-rooted and enduring. They were indeed apt to lead him into biography, reminiscence and allusion with a facility which habitues of the *Irish Monthly* occasionally thought excessive. But it was the most amiable of weaknesses. He required, too, it must be said, a very high all-round standard of excellence, literary, moral and other, in anyone who was to be the subject of his panegyrics. In at least one of his poems he has given admirable expression to the strong family affections which he had carried away with him from the old homes of his childhood at Newry, Killowen and Red Bay. 'The Old Spot' seems to me beautiful in its restrained feeling, simplicity of expression, mingling of the heartfelt and the supernatural. . . .

"Of the 'artistic temperament'—which some one has described as consisting of a great deal of temperament and very little art—Father Russell did not, I think, possess a great deal. The charm which renders his verse and prose popular was not distilled from exquisite aesthetic sensibilities. It sprang from other and more internal founts. We have heard how 'Speranza' said: 'There is heart behind the *Irish Monthly*.' There was much else, as we have seen, both natural and supernatural—combining to make up a personality nowise great, indeed, but quite distinct and very amiable. He neither felt nor affected any Wordsworthian raptures over external nature. Fine scenery did not (indeed, scarcely could physically) make much impression on him. He had never seen the Lakes of Killarney, and did not manifest any longing to visit those far-famed resorts of angels, tourists, and poets. . . .

"If Father Russell's work did not always show punctilious regard for artistic refinement, more than one cause of this may be readily suggested. He wrote in order to do good, far more than in view of merely academic laurels. He, therefore, readily adopted or tolerated whatever was likely to have a popular and wide appeal, regardless of occasional trivialities or roughnesses which might condense the frown on the critical brow.

"Again, he belonged, of course, to the great genus of journalists and occasional writers: and who among them can wholly escape the snare of hasty, superficial, unkempt work? Who among them—even a Louis Veuillot—does not leave to posterity a highly mixed legacy? Undoubtedly a work of severe sifting will have to be done before the permanent literary standing of Father Russell's best performances can be securely fixed. The standard of his prose style is more uniformly high than that of his versification: it may be, as some have thought, that his prose will survive his poetry; but, however that may be, in its graceful correctness, ease and lightness, it certainly marks him as one who is in the true line of descent from Goldsmith.

"Meantime he enjoys a celebrity—greater outside Ireland than many of us know—which is more of the heart than of the head—more love than fame. Who will say how many souls he has cheered, consoled and strengthened? Who will say for how many more his unassuming pen is destined to sweeten the bitter cup of life with thoughts both comforting and healing? One might pray for the diffusion of such work as his, just as one might pray for sunshine on our harvests.

"May many like him arise in our midst—many who will use their gifts—greater or less—as faithfully as he used his! And—there is one more wish which he would not like any one writing his *In Memoriam* to forget—may all those who feel towards his memory any emotion of love or gratitude not allow it to rest in idle sentiment, but remember to lend him the aid he asked of them betimes in life, and hasten on the day of his entrance into the perfect consummation of just souls!"

The Red Flags at Lawrence

The following letter was sent to the *New York Herald* and printed in the issue of that paper for October 16:

Last Saturday 35,000 men and women of Lawrence paraded as a protest against sabotage and anarchy, as exemplified by the Industrial Workers of the World, and 60,000 assembled on the Common to emphasize the protest, every one waving a sixteen-inch American flag. No other emblem was in sight.

In the last Industrial Workers of the World parade of 1,500 there was no flag but the red flag, and numerous banners bore this motto, "No God, No Master."

What is the lesson to be drawn from this uprising of the patriot people of Lawrence?

George A. Mellen,
Editor of Lawrence Eagle and Tribune.

Joseph McCarthy,
Editor of Lawrence Telegram.

Maurice B. Dorgan,
Editor Lawrence American and Sun.
Lawrence, Mass., Oct. 14, 1912.

ECONOMICS

One Condition of Prosperity

A general impression is abroad that the country is entering on a period of great prosperity. Some are inclined to put a condition, provided we have a Republican, or a Democratic, or a Progressive President, according to the individual's politics. The more common opinion is that prosperity is coming no matter to what party the President will belong. To the ordinary man national prosperity means primarily constant employment at good wages just as stagnation means the reverse. It means, therefore, brisk trade, mills running at full time, mines, blast furnaces, steel works, etc., going day and night, trains and steamships com-

ing and going continually, and so on. He sees prosperity, therefore, in its effects, but what it is itself he understands very rarely. Yet this is worth understanding; because the relapse into stagnation with its effect of hard times is due for the most part to the fact that it is not understood.

We may consider first the prosperity of the individual. The farmer is prosperous when his barns are full, his stock multiplying, his fields, flocks and herds free from blight. A merchant prospers by selling large quantities of goods at a high price after buying at a price relatively low. Railways and steamship lines prosper when they carry all the merchandise they can at as high a rate as possible. Banks are prosperous when they have large deposits which they can use to the full, so as to make good profits on exchange, interest and commission. Manufacturers prosper when they get all the raw material they can use at a low price and are able to sell their manufactured wares readily at a high price. But it is clear that the absolute prosperity of the individual does not mean general prosperity of all. A pawn-broker may be very prosperous in a community on the verge of ruin. The farmer may have corn and cattle and sheep in abundance yet, if he cannot dispose of them they will contribute nothing to national prosperity. Railways and steamship lines may prosper and distribute large dividends at home and abroad, yet leave the producer in poverty. Manufacturers may become wealthy while workmen and consumers find it hard to live. The individual, therefore, who seeks his exclusive advantage, instead of contributing to the general prosperity, impedes it. His punishment comes in this, that his selfishness reacts eventually upon himself; for his opportunity of increasing steadily his wealth is found in the prosperity of all, without which there can be no constant market. It is the old story of killing the goose that lays the golden eggs.

This is confirmed by the fact that general prosperity is not so much the prosperity of the sum of individuals as of the whole society that we call the nation. In it the individuals are united together for the common good, and the essential error of Benthamism, to which is due so much of the industrial disturbance of to-day, is the making the end of social activity to consist in the obtaining of the greatest happiness for the greatest number. The result of this false system is the reduction of society to its individual elements, the making of social action consist in the sum of the individual actions of these elements, the good of society consist in the sum of their individual happinesses, and the supposition that social action is incapable intrinsically of obtaining the happiness of all. It is true that this may be impossible "extrinsically and consequently" because there will be individuals whose conduct frustrates the action of society on their behalf, but "antecedently and intrinsically" if the capacity of society to procure the good of all its members be considered, the supposition is utterly false.

To secure permanent prosperity each individual must consider himself as a member of society, a part of one great whole. He must seek his individual welfare in the welfare of society at large. Some express this by saying that he must forego some of his individual rights in order to secure the enjoyment of those he retains. This is not exact. Man is necessarily a member of society, and he has neither rights nor privileges that ignore this fact. Hence the producer must needs pay the just price for the conveyance of his goods to market. Railways must be content with that just price. Manufacturers must pay the just price for raw materials, they must pay just wages and sell their manufactures justly. These matters are not to be determined exclusively by the so-called law of supply and demand. Still less by the cornering of markets or by the uncontrolled action of trusts on the one side and of unions on the other.

Then, some will say, all these things are to be regulated by the legislature, by commissions and by tribunals. We can hardly grant the conclusion. These agents unless they act on sound

principles can do as much harm as good; and we do not see the legislature or the commission or the tribunal to-day that is untainted with the false principles that have brought so much confusion into economics. The function of social authority is to direct all the members of the society to the common good. Hence it is obliged as a last resource to determine these things which do not determine themselves. But the most efficacious regulator of society is sound morality. "Justice exalteth a nation," and justice and morality are for us bound up with Christianity. Religion and prosperity are more intimately connected than the world thinks.

H. W.

ECCLESIASTICAL NEWS

For the first time in 350 years Mass was offered publicly, on September 30, in Penwortham, near Preston, Lancashire, England, a district celebrated in pre-Reformation days for its large and beautiful priory. A new church, under the patronage of St. Mary Magdalena, had been built there and it was blessed on the above date by the Rev. Father Wright, S.J., after which the Mass was celebrated by the Archbishop of Liverpool. The sermon was preached by the Rev. Father O'Hare, S.J., who referred to the ancient glories of the Faith in Lancashire.

The convent of the Religious of the Sacred Heart, at Tokyo is patronized by the Japanese Government and the best families in Japan. So large has been the number of recent applications for admission to its school that the building has had to double its size.

The Right Rev. John Dunne, D.D., Bishop of Wilcannia, New South Wales, celebrated his episcopal silver jubilee on August 18. His Grace, the Most Rev. Thomas Joseph Carr, Archbishop of Melbourne, on behalf of the prelates and clergy present, congratulated Bishop Dunne on the splendid work accomplished in the twenty-five years of his episcopate. When Dr. Dunne was appointed the diocese contained seven parishes, with eight priests to look after the spiritual welfare of 7,000 Catholics, and with 28 Sisters in charge of 770 pupils in five schools. To-day, says the New Zealand *Tablet*, the diocese is made up of 12 parishes, with 21 priests, 146 sisters and a total of 20,141 Catholics. The schools now number 26, with 2,960 scholars. The Right Rev. Dr. Dunne was born at Rhode, King's County, Ireland, in 1846, and educated at Carlow Diocesan College. He was ordained to the priesthood in 1870, and volunteered for Australia the same year. He was consecrated Bishop of Wilcannia on August 14, 1887.

One of our most valuable and interesting exchanges is the *New Zealand Tablet*. The announcement is made that beginning with October 1, the weekly will be reduced from 6d. to 3d. a copy, and from £1 to 13 shillings a year. The editor takes just pride in proclaiming this reduction to be the most radical and at the same time the most progressive change effected in the forty years' history of the paper. The *Tablet* contains exactly four times the quantity of matter with which the paper originally started and is now given at half the price.

"The one fact which justifies the step," says the editor, "and which makes such a forward movement possible, is the present exceedingly prosperous condition of the *Tablet*. Ever since Dr. Cleary took charge as editor in 1898 the *N. Z. Tablet* has been steadily on the up grade; from that day to this, the paper has never looked back. By his extraordinary gifts, both on the literary and on the administrative side, he laid broad and deep the foundation for the future success of the paper; and to-day we are reaping what Dr. Cleary sowed. Not only has the paper progressed, but it has progressed in ever-increasing ratio. Each year has been better than the last. The year 1911, for example, was a record up to date, both for circulation and revenue. The

number of new subscribers and the amount of revenue for the present year already eclipse the record for 1911, and for all other years. A glance at our advertising columns will show that that department is flourishing, notwithstanding that some time ago we made a substantial increase in our tariff rates. As a result of the buoyant revenue, the directors—to whose energy, zeal, and business capacity, shareholders and subscribers are greatly indebted—have been able to make large additions to the revenue fund, which is now in a very flourishing condition."

All who are interested in the progress of the Catholic press throughout the world will read with pleasure this bright record of the great New Zealand Catholic weekly. The *Tablet* well deserves the success it has achieved. It is to-day, as much as ever, a fearless and uncompromising champion of the rights of Catholics and an able exponent of Catholic principles.

PERSONAL

Brother John Patton, S.J., died at St. Mary's College, Kansas, on September 27, aged ninety-two years. He was not the senior American Jesuit, however. That distinction belongs to Father Benedict Masselis of Detroit College, who entered the Society of Jesus seventy years ago, on September 27, 1842, three months before Brother Patton joined. Father Masselis is also ninety-two years old, and has been fifty-nine years a priest. He was for many years a missionary in Kentucky, and for the past twenty-six years has resided at Detroit College.

To honor Mr. Joseph Frey, in recognition of his papal appointment to the Order of the Knights of St. Gregory, a special dinner was arranged, attended by the clergy of New York City. The Catholic Club is likewise preparing for a similar event, at which three hundred of the leading citizens are expected to be present. Special attention has been called, in connection with this banquet, to the widely extended civic and religious interests of this well-known leader in Catholic enterprises. Besides being president of the Central Verein, Mr. Frey is vice-president of the American Federation of Catholic Societies, honorary president for life of the New York Staats-Verband, and director of the Leo House, a home for Catholic German emigrants. He is moreover a member of the Catholic Club, of the German Sprachverein, of the Catholic Sängerbund as well as of four other musical societies, of the American Catholic Historical Society, the East New York Volksverein and the St. Joseph Verein of the Church of Our Lady of Sorrows.

SCIENCE

On investigating the deterioration of concrete drains, engineers find that the blame is to be placed to the presence of acid in the water which reaches the ducts either externally or internally. The chemical action is attended with a formation of certain calcium and aluminium compounds, especially calcium sulphate, which is accompanied by large increases in volume. Also a formation of soluble compounds, especially calcium bicarbonate, which dissolves and causes the concrete to collapse. Providing adequate ventilation within the drains; using dense, non-porous clinker, poor in lime, as a basis for concrete; covering the exposed surface of the concrete with a coat of tar or better protecting the foundations of the drains with tar-felt and asphalt are suggested as likely remedies.

Nature is unreliable in its supply of pumice stone. Volcanoes in eruption offer a gradeless variety, the individual piece varying in grains and hardness. Artificial products are now distributed from Bietigheim, in the valley of Enz. There are ten different grades manufactured, the constituents being sandstone and clay.

There is a hard and soft grade designed for leather, felt and wood industries, another for stucco workers and sculptors; a soft, finely grained variety for polishing wood and tin goods, another for lithographers.

Dr. M. Michael Cohendy of the Pasteur Institute declares that the old canon of medical men, "life without microbes is an impossibility," is unfounded. He instances that he succeeded in raising chickens for 45 days which were found by analysis of the contents of the digestive organs, blood and various other body parts to be free from these microbes. His experiments also show that the preparation of animal organism for fighting disease microbes is not the result of individual acquisition, but is hereditary.

F. TONDORF, S.J.

LETTER TO THE EDITOR

Fashions in Sachet-Bag Prayers

To the Editor of AMERICA:

It would seem that the sachet-bag prayer is the latest fashion we are to look for from the journalistic Sanhedrin presided over by the *Ladies' Home Journal* and the *Delineator*. I enclose specimens of these nauseating productions taken from the August and September issues of Mr. Bok's periodical, and from the November issue of the *Delineator*.

The *Ladies' Home Journal* has done more, in my opinion, to spread the sex-hygiene fad than any other promoter of this particular form of vice. It would seem that it is now about to use its perfumed stationery in the interest of smartly-cut interviews with the Almighty on the personal affairs of its readers. The *Delineator* evidently could not abide the hit that the *Ladies' Home Journal* made in its prayer department of August and September. Accordingly in its November issue it gives its fashionably pious contemporary cards and spades, and beats it at its own game, by way of "A Voter's Prayer."

It is so funny that a person reading it momentarily loses sight of its blasphemy. The self-sacrifice shown by the *Delineator* Pharisee is appalling. The abandon with which he is going to uphold high heaven is beyond all praise. With this prayer abroad the country is safe and the Guardians of Liberty might as well stow their brocaded swords in the cedar closet.

Seriously, a more notable instance, than these three prayers, of the essential paganism now rampant has not come to my notice in recent times. The effect of such slush on the vast army of people who read these periodicals must be disastrous. The authors can have no notion that humility, and not the last style in maniaced language, is the essence of prayer. Consider for an instant a comparison between these blasphemous, though refined, productions, and the simplicity of the Lord's Prayer, the humility of the Magnificat, or the cry of the publican in the Temple, and it will be seen at once that the entire distance between the sublime and the ridiculous separates them.

The only adequate expression to describe this fashion-plate prayer fad is the straightforward one lately used by Chesterton in giving his opinion of Eugenics: "It stinks." How lucky for the Catholic homeless soul, for the Catholic prospective mother, whether queen or washerwoman, and for the Catholic voter that their Lord and their Lady and their humble brother, the publican, instead of Mr. Frank Crane, and the drawing-room writer of the *Delineator* taught them how to ask for help in their hour of need.

AMERICA, and the Catholic press generally, would be doing a good work by scouring forth these modern money-changers, who are invading the very Temple of God in a manner more dangerous and reprehensible than was done by the cheap traders in the time of our Lord.

Flagstaff, Arizona, Oct. 12.

M. J. RIORDAN.

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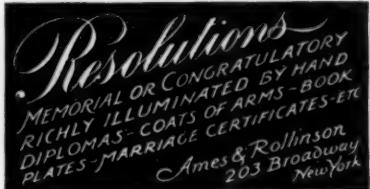


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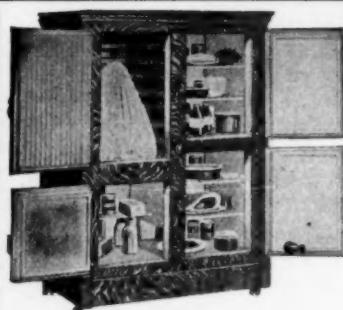
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